

A PRACTICAL
GRAMMAR
OF THE
English Tongue:

Or, a Rational and Easy
INTRODUCTION
TO
Speaking and Writing ENGLISH
Correctly and Properly;

Peculiarly adapted to the Nature and Genius of
the Language, and free from the hard and
unnecessary Terms of the *Latin Rudiments*.

The whole treated of in expressive Terms and familiar
Style, and in the most natural and instructive
Method, *viz.*

That of QUESTION and ANSWER.

Design'd for the Use of SCHOOLS:

And tho' calculated chiefly for such as require only an *English* Edu-
cation, may yet be a useful Foundation to those who are de-
sign'd for higher Studies.

By WILLIAM LOUGHTON, School-Master, at
Kenfington.

L O N D O N,
Printed for CÆSAR WARD and RICHARD CHANDLER,
at the Ship between the Temple Gates in Fleetstreet,
And Sold at their Shop at Scarbrough.
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By WILLIAM BOUTWORTH, School-Master at
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To the RIGHT HONOURABLE

W I L L I A M

Lord Viscount MOUNTJOY.



My LORD,



S I had the Honour
to have a Share in
your Lordship's E-
ducation, I thought
I cou'd not more
effectually recommend the fol-
a lowing

DEDICATION.

lowing ESSAY to the World, than by saying it contains the Method and Rules, used in grounding your Lordship in the *English* Tongue, and with such Success, that tho' your Lordship began late for want of Health, yet, at about eight Years of Age, you were so far Master of these Rules, as to be able to give a better, and more rational Account of the Nature of the *English* Tongue, than a young Gentleman of near twice that Age, and some standing in one of the most noted publick Schools in this Kingdom. I say not this to depreciate the Conduct of any Gentleman concern'd in teaching the learned Languages in
our

DEDICATION.

our publick Seminaries, they are above being hurt by any Efforts to this Purpose, were any hardy enough to make them; all that is here intended, is, to shew the Reasonableness of these, or some such Rules being first learnt by young Gentlemen, before they enter upon the GRAMMAR of any other Language, which I am perswaded, wou'd greatly expedite their other Studies.

I must beg your Lordship's Pardon, for only mentioning the first little Step your Lordship made into the rational World without proceeding farther to the many other valuable and shining Qualifications your Lordship is possess'd of, for that

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DEDICATION.

requires a much abler Pen, and more proper Place, than before a School-Book, and that for Children of the lowest Class. I therefore choose rather to be silent, than to sully your Lordships Character, by a mean or imperfect Attempt, but shall conclude this Address with subscribing my Self,

My LORD,

Your Lordship's

Most Humble, and

Most Obedient Servant,

WILLIAM LOUGHTON.



THE P R E F A C E.



AFTER so many Grammars, and other Helps to the English Tongue already publish'd, a new Book upon the Subject, may probably meet with Prejudices against it; and Censure being more or less the usual Reward of appearing in Publick: It is not to be expected, that this little but well meant Performance, shou'd escape such Notice. Nevertheless the Author is not so altogether regardless of Censure or Success, as to intrude himself upon the World, without bespeaking their Candour, and giving

some prefatory Account of his Subject, and his Reasons for undertaking it.

As the End and Design of Speech was to qualify Mankind for Society, by enabling them to communicate their Thoughts and Intentions to each other; so the doing this in the most intelligible and proper Manner, must certainly be of the last Importance, and this is the Business of Grammar to teach, by Rules and Directions proper to each Language; for tho' the End and Design of Grammar in general, be the same in all Languages, yet the particular Precepts or Rules vary according to the Nature and Genius of the Language for which they are intended: For want of a due Regard to such Difference, several Authors have attempted to force our Language (contrary to its Nature) to the Method and Rules of the Latin Grammar; and consequently have deliver'd many unnecessary and useless Precepts concerning the Cases, Genders, and Declensions of Nouns, [i. e. Names.] The Tenses, Moods, and Conjugations of Verbs [i. e. Affirmations]

ons] with a long, &c. of difficult Rules consequent and relating to these, in the Latin Syntax; with which our Language hath nothing at all to do (its Construction being perform'd by a few plain Rules, with the help of certain little invariable Words call'd Particles or Prepositions) and therefore the aforesaid Latin Rules, when applied to our Language are no better than a useless and ridiculous Medley, serving rather to puzzle and confound, than instruct, the English Scholar.

Hence may appear the Folly and Absurdity of that common, but vulgar Notion of Learning a little Latin (as 'tis phras'd,) That is, the Accidence, and perhaps some Part of the Grammar, as absolutely necessary to the Spelling and Writing true English. But how the learning a Language, or rather some of its Rules, and those so greatly differing from another (as the Latin from the English) should be more conducive to the Speaking and Writing that Language from which it differs, than the learning such Language by a Grammar,

mar, peculiarly adapted to the Nature and Genius of it, is not easy to conceive: But perhaps this is not what is generally meant, but rather that the learning the Latin Rudiments and Grammar, is preferable to the learning no Grammar at all, or to the too common Way of learning English, by Rote, and without Method or Rule, which may be true; but 'tis not the Latin Rules or Examples, but the corresponding English, which is learnt with them, that is of Use to the speaking or writing English properly; which yet must be allow'd, may be done sooner, with far less Trouble and to as good if not better Purpose, by a Grammar in our own Language; for several learned Gentlemen, after the Example of Dr. Wallis, seeing the Absurdity of the Latin Method and Rules, when applied to our Tongue, have in a good Measure quitted them; but yet have retain'd the old Terms, for the Sake, (as they say) of such as shou'd afterwards learn Latin, which are of no Use to a meer English Scholar. Others have quitted both the Latin Method and Terms,

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Terms, but giving their Rules in Verse, have for the Sake of Measure and Rhime, been oblig'd to make Use of Words redundant, and unnecessary to the Sense of many of the Rules; thereby rendring them oftentimes difficult and obscure, not to say unintelligible, to many young Capacities. Besides, these Authors have added many and large critical Notes, which tho' of Use to Men of Learning and Judgment, are no-wise necessary for the young Learner; serving only to encrease the Bulk and Price of the Book, and in a great Measure, to prevent its being more generally purchas'd and read.

Hence the Author was induc'd to make this Attempt towards a rational English Grammar; and which he has endeavour'd (according to the best of his Judgment, and upwards of six and twenty Years Experience in Teaching) to adapt to the Nature and Genius of the Language having consulted all the best Authors he cou'd meet with on this Subject. And as what is here done, is design'd chiefly for such as require only
an

an English Education (tho' perhaps it may be found as useful a Foundation, as any other Book on the Subject, even to such as are design'd for higher Studies) therefore the Author has wholly laid aside the old Terms, and made use of such as are more expressive, and has endeavour'd to treat the Whole in easy and familiar Language; and in a Method the most instructive of any, that of Question and Answer: which together, he hopes, may render it intelligible and useful to the meanest Capacities. How well he may have executed and succeeded in this Design, is humbly submitted to the candid and judicious Reader.

The Title Page gives a general Account of the Design of this little Book, to which it may not be amiss to add, that in the following Sheets are contain'd.

1. *A Definition of Grammar and its Parts.*

2. *A very particular Examination and Explanation of the English Alphabet*

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bet, with Regard to the various Powers or Sounds of each Letter, either Single or in Conjunction with others, in Syllables and Words.

3. *A few short, but plain and comprehensive Rules, for spelling or parting Words into proper Syllables.*

4. *The various Kinds of Words are consider'd under four general Heads; and distinguish'd by significant and easy Terms, usually call'd the Parts of Speech.*

5. *You have the Construction of the English Tongue, express'd in a few plain and easy Rules.*

6. *An Explanation of the most usual Points or Stops, together with some other Marks and Characters, as also the common Abbreviations.*

There are some Things in ours, as well as other Languages that are best, if not only, to be taught by Example,
parti-

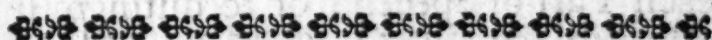
particularly, the Art of Accenting, which is best learnt by Tables of Words ranged according to their Accent, or else some Mark used to point out the Syllable to be accented.

If what is here done, shou'd come within the Notice of any Gentleman who should so far like the Author's Design and Method, as to think it worth improving, and wou'd be pleas'd to communicate any Hints to that Purpose, they will be gratefully receiv'd and made Use of; if the favourable Reception of this Essay, by the Publick, should give Encouragement to another Edition.





A Practical
GRAMMAR
OF THE
English TONGUE.



CHAP. I.
Of Grammar and its Parts.

Question.



WHAT's the End or Design of Grammar?

Answer. To teach us to express our Thoughts in the best and most proper Manner, either in Speaking or Writing.

Q. How many Parts is Grammar divided into?

B

A. Four,

A. Four, viz. Orthoepey, Orthography, Etymology, and Syntax.

Q. What is Orthoepey?

A. Orthoepey is the Art of true Speaking, and gives Rules for right Pronunciation.

Q. What is Orthography?

A. Orthography is the Art of true Spelling, or it teaches us how to write every Word with proper Letters.

Q. What is Etymology?

A. Etymology is that Part of Grammar which teaches us what belongs to each Part of Speech; or to distinguish Words by their Significations, Kinds, and Properties.

Q. What is Syntax?

A. Syntax is the right joining of Words in a Sentence, or Sentences together.

Of these I shall treat under the four following Heads, viz. 1st. Of Letters. 2. Of Syllables; these two will comprehend, Orthoepey, and Orthography. 3. Of Words, or Etymology, and 4. Of Syntax or Sentences.

I have purposely omitted Prosody, as more properly relating to Poetry,
- which

which I pretend not to meddle with; but as much as is necessary to the Pronunciation of Prose, will be comprehended under my two first Heads.



CHAP. II.

Of LETTERS.

Q. WHAT is a Letter?

A. A Letter is a Mark or Character, denoting a simple, uncompounded, articulate Sound.

Q. How many Letters are there in the *English* Tongue?

A. Twenty Six, viz. *a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.*

Q. How are the Letters divided?

A. Into Vowels and Consonants.

Q. What is a Vowel?

A. A Vowel is a Letter denoting a full and perfect Sound of it self, without the Help or Joining of any other Letter to it.

Q. How many Vowels are there?

A. Five, viz. *a, e, i, o, u*, and *y* at the End of Words, which is only a different Character, being either sounded like (*i*) as in *by, cry, fry, dry, thy, &c.* or like (*e*) as in *holy, happy, mercy, &c.*

Q. How many Sounds has each of the Vowels?

A. Two in general: A short and a long Sound, as in *Lad, Lade, Met, Mete, Pip, Pipe, Rob, Robe, Tun, Tune.*

Of the Vowel *A*.

Q. When must the Vowel *a* be sounded short?

A. In all Monosyllables (*i. e.* Words of one Syllable) that end with a Consonant, as *bat, can, far, mad, &c.* And when two of the same Consonants meet in the middle of a Word, as in *Batter, cannot, Farrier, &c.* And when a single Consonant in the middle is sounded double, as in *Banish, Dragon, Habit, &c.*

Q.

Of the VOWEL A. 5

Q. When must the Vowel *a* be sounded long?

A. In all Words of one Syllable that end with silent *e*, as *make*, *Fate*, *late*, *Babe*, *Glade*, &c. and when it ends a Syllable in Words of many Syllables, as in *Cradle*, *Ladle*, *Contemplation*, *Vexation*, *Consideration*, &c.

Q. Has *a* any other Sound besides the Short and Long?

A. Yes, a broad Sound like *au*, as in *all*, *shall*, *call*, &c.

Q. When must *a* be sounded broad?

A. *A* is sounded broad before *ll*, in *all*, *call*, *shall*, *tall*, *Wall*, &c. and their Derivatives, *altho'*, *calling*, *Tallness*, *Wallflower*, &c. before *ld*, as *bald*, *scald*, &c. before *lk*, as *Stalk*, *Talk*, *Walk*, &c. before *lt*, as *Malt*, *Salt*, &c. betwixt *w* and *r*, in *War*, *Warren*, *Ward*, *Warm*, *warn*, and their Derivatives, and in *Watch*, *Water*, *Wash*, *Wrath*, &c.

Q. Does *a* retain its own proper Sound at the End of Words in the English Tongue?

6 *Of the Vowel E.*

A. No, we have in *English* but seven Words that end in *ea*, which yet sound *e* Long, viz. *Lea, Flea, Plea, Sea, Tea, Yea, Pea.*

Of the Vowel E.

Q. When must *e* be sounded short ?

A. In all Words or Syllables ending with one or more Consonants, as *Whet, let, fret, Bed, Den, help, left, Helm, Hemp, dent, bent, kept, herd, herb, Term, Hern, pert, Flesh, Desk, best, rest, blest, Length, Strength, better, Letter, &c.*

Q. When must *e* be sounded long ?

A. In Words of one Syllable having silent *e* at the End, as

<i>Bede</i>	}	Proper Names.
<i>Pede</i>		
<i>Vere</i>		

Crete an Island.

Ere before that.

Glebe Land,

Glede a Kite.

Here in this Place.

Mede

Of the VOWEL E.

7

Mede a Median.

Mere a Lake or Fen.

Mete Measure.

Rere hindermost

Scene in a Play.

Scheme a Draught.

Sphere a Globe.

These.

And so it ought to be sounded in *there, were, where*, tho' these three by a corrupt and wrong Pronunciation, are commonly sounded like a long.

E is sounded long also in the following Words, *Adhere, Apozeme, Austere, Blaspheme, Cohere, Complete, Concede, Concrete, Convene, Extreme, Greve, Impede, Intercede, Interfere, Intervene, Nicene, Obscene, Portreve, Precede, Recede, Replete, Severe, Sincere, Supersede, Supreme*.

Note that *Complete, Replete, Extreme, Supreme*, are often spelt with *ea*, as *Compleat, Repleat, &c.* but since they are spelt both Ways, I would not omit them.

Q. With what other Letters is the long Sound of *e* usually written in the Middle of Words?

A. With *ea* in *arrear*, *appear*, *Bead*, *Beast*, *cease*, *conceal*, *compleat*, *Deal*, *fear*, *glean*, *bear*, *near*, *Veal*, *Wheat*, *Zeal*, &c. with *ei* in *conceit*, *conceive*, *deceit*, *deceive*, *either*, *neither*, *Inveigle*, *Receipt*, *Receive*, *Seize*, *Weild*, &c. with *ie* in *Atchievement*, *Belief*, *Believe*, *Besiege*, *Bier*, *Brief*, *Cashier*, *Chief*, *Cieling*, *Field*, *Fiend*, *Frontier*, *grief*, *grieve*, *grievance*, *grievous*, *Lief*, *Liege*, *Mulitier*, *Piece*, *Piedmont*, *Pierce*, *Priest*, *Relief*, *Relieve*, *Reprieve*, *Siege*, *Shrieve*, *Shriek*, *Sieve*, *Shield*, *Thief*, *Thieve*, *Thieves*, *Thievish*, *Thievery*, *Yield*; with *ee* in *Bleed*, *Creed*, *Reed*, *Seed*, &c.

Q. Is single *e* ever sounded Long at the End of Words?

A. Yes, at the End of some proper Names, as *Phæbe*, *Penelope*, *Pasiphae*, *Xantippe*, and ought to be so at the End of all Greek and Latin Names, and in *Epitome*, also in *he*, *she*, *me*, *we*, *be*, and *ye*, but these last are sounded as, and
wou'd

Of the VOWEL E. 9

wou'd better be writ with, *ee*, and in the Article *the*, which is writ with a single *e* to distinguish it from the Personal Name or Pronoun *thee*. In all other Words the *e* Final is Silent, and has now no proper Sound of its own.

Q. How many Ways is the Sound of *e* written at the End of Words?

A. Five, 1, by *y*, as in *holy*, *happy*, *daily*, &c. 2, by *ie*, as in *Craisie*, *busie*, *Gypsie*, (tho' *ie* is now generally changed into *y*, as in *easy*, *signify*, &c.) 3, by *ey*, as in *Anglesey*, *Honey*, *Balconey*, *Cockney*, *Humphrey*, *Key*, *Ramsey*, &c. (and here also it is customary in many Words to omit the *e*.) 4, by *ee*, as in *agree*, *Bee*, *Chaldee*, *Knee*, *Pharisee*, *Sadducee*. 5, in a few Words by *ea*, as in *Flea*, *Plea*, *Pea*, *Lea*, *Sea*, *Tea*, *yea*.

Q. What's the Use of silent *e*?

A. It serves to lengthen the foregoing Vowel, and softens *c*, *g*, and *th*, as in *mad*, *made*, *met*, *mete*, *bit*, *bite*, *not*, *note*, *Tun*, *Tune*, *Lac*, *Lace*, *Rag*, *Rage*, *Stag*, *Stage*, *bug*, *huge*, *breath*, *breathe*, *Bath*, *Bathe*, *Sheath*, *Sheathe*,

Cloth, *Clothe*, &c. And it must be always written after *c* and *g*, when sounded soft either in the End or Middle of Words, as in *Advance*, *Advancement*, *Encourage*, *Encouragement*, unless *i* follows 'em, as in *vicious*, *raging*, &c. or when *g* is soften'd by *d* coming before it, as in *Judgment*, &c.

Q. What other Letters require silent *e* after them?

A. *I* and *v* never end any *English* Words, without silent *e* after them, and *o* and *u* very few.

Q. In what other Positions is *e* silent?

A. Before *n* at the End of Words, as in *even*, *eleven*, *seven*, *Heaven*, *Bounden*, *beaten*, (for which Reason in most of the foregoing Words, and many others the *e* is now omitted in the last Syllable) except proper Names, as *Eden*, *Eben*.

Q. Is *e* founded after *r* at the End of Words?

A. No; but it is changed into a Preceding *u*, as *Fire* sounds *Fiur*, *Desire* *Desiur*, *Mare Maur*, *more mour*, and so it is founded in *Rere*, *Acre*, *Meagre*, *Maugre*, &c.

Of the Vowel I.

II

Q. Does the adding *s* after the silent *e* at the end of Words give any Sound to the *e*?

A. If the Word ends with *be, de, fe, ke, le, me, ne, pe, re, te* or *ve*, the *e* remains silent, tho' *s* be added, as in *Bribe Bribes, Tide Tides, Wife Wives, like likes, Tale Tales, Name Names, Wine Wines, Stripe Stripes, Share Shares, dote dotes, thrive thrives, &c.*

But if the Word ends with *ce, ge, ch, sh, se, x*, or *ze*, then the adding *s* makes another Syllable, as in *Face Faces, Stage Stages, Church Churches, wish wishes, Horse Horses, Box Boxes, amaze amazes, &c.*

Of the Vowel I.

Q. How many Sounds has the Vowel *i*?

A. Five; *i* Long, *i* Short, *y* or *ee*, and *u* Short.

Q. When must *i* be sounded Long?

A. In all Monosyllables that end with silent *e*, as has been already ob-

serv'd of all the Vowels, and also before *gh*, as *high*, *figh*, *nigh*; *ght*, as *fight*, *might*, *Night*, *Right*, *Sight*; *gn*, as *Sign*, *Design*; *ld*, as *Child*, *mild*, *wild*, except *build*, *guild*; *mb*, as *climb*; *nd*, as *find*, *kind*, *mind*, *rind*.

Q. When must *i* be sounded short?

A. In all Monosyllables ending with a single Consonant, as *bid*, *did*, *win*, *fin*, *pin*, *bit*, *knot*, *pit*, *fit*, or with two of the same Consonants, as *Bill*, *still*, *will*; or when two of the same Consonants come together in the Middle of a Word, as in *bitter*, *Billow*, *winner*, *dinner*, &c.

Q. What other Sound has the Vowel *i*?

A. *I* before *r* follow'd by another Consonant in the same Syllable, is frequently sounded like short *u*, as in *Birch*, *dirt*, *Shirt*, *Sir*, *Sirname*, as it is frequently written *Spirt*, or *Squirt*, *third*, *thirty*, *thirst*, and their Derivatives, *Dirty*, *thirty*, *thirsty*, &c. Except *ir*, when it is put for *in*, as in *irreverent*, *irrevocable*, *irretrievable*, *irreligious*, &c.

Of the Vowel O.

13

I before *er*, *on*, and after *st*, generally sounds like *y*; as in *Bullion*, *Onion*, *Communion*, *Hollier*, *Collier*, *Pannier*, &c, *Celestial*, *Christian*, *Combustion*, *Question*, &c. and in *Poiniard*.

It is also sometimes sounded like *ee*, as in *Machine*, *Shire*, and *Magazine*.

Q. Does *i* end any *English* Word?

A. No, not one.

Of the Vowel O.

Q. How many Sounds has the Vowel *o*?

A. Four, viz. 1, *o* Long, as in *go*, *lo*, *so*. 2, *o* Short, as in *hot*, *not*, *Plot*, *Shot*. 3, like *oo*, as in *Rome*, *Tomb*, *Womb*, *move*, *prove*. 4, *u* Short, as in *come*, *some*, *Monk*, *Month*.

Q. When must *o* be sounded Long?

A. Before *ll*, *ld*, *lt*, *lst*, and *ugh*, as *Poll*, *Scroll*, *Toll*, *Bold*, *Gold*, *sold*, *told*, except *Solder*, sounded corruptly *Sodder*, *Bolt*, *Colt*, *Holt*, *folt*, *Bolster*, *Upholsterer*, *though*, *although*, *through* or *thorough* (now written, *tho'*, *altho'*, *thro'*, or *thoro'*), and sometimes before *st* and *w*, as in *Post*, *blow*, *show*, *bow*, *Crow*,
know,

know, and in all Monosyllables ending with silent *e*, as *Note*, *Pope*, *Robe*, *Rope*, *Sope*, also when it ends the Syllable, as in *Glory*, *glorious*, &c.

Q. When must *o* be sounded Short?

A. In all Monosyllables that end with a single Consonant, as *nod*, *trod*, *Dog*, *Log*, *Hog*, *Hop*, *Mop*, *Stop*, *for*, *nor*, *hot*, *Sot*, *Box*, *Cox*, *Fox*, &c. also before two of the same Consonants in the Middle of a Word, as *collect*, *correct*, *comment*, *Cotton*; and when the Consonant in the Middle is sounded double, as in *Body*, *Codicile*, *notable*. It is sometimes obscure or silent before *n* at the End of a Word, as in *Hatton*, *Hutton*, *Button*, *Parson*, *Capon*, *Falcon*, *Glutton*, *Mutton*.

Q. When is *o* sounded like short *u*?

A. Before *l*, *m*, *r*, *v*, and *th*, as *Colour*, *Colony*, *Columbine*, &c. *Comfort*, *come*, *Kingdom*, *Besom*, *Fathom*, *random*, &c. *World*, *work*, *Worship*, &c. *Brother*, *Mother*, *Smother*, &c. (except *Broth*, *Froth*, *Cloth*, *Moth*, *Troth*, *wroth*,) *Glove*, *Love*, (except *Rove*, *Grove*, *strove*, and in *move*,
where

Of the Vowel U. 15

where it sounds like oo,) *ron*, in the following Words sounds *urn*, as *Apron*, *Citron*, *Iron*, *inviran*, *Saffron*.

Of the Vowel U.

Q. How many Sounds has the Vowel *u*?

A. Two, a Long and a Short, as *Tun*, *Tune*.

Q. When must *u* be sounded Short?

A. In all Words or Syllables that end with a Consonant or Consonants, as *dub*, *grub*, *rub*, *gun*, *burst*, *rust*, *must*, *Bucket*, *Bulrush*, *Burnish*, *Curtain*, *Custom*, *Clutter*, *mutter*.

Q. When must *u* be sounded Long?

A. In all Monosyllables that end with silent *e*, as *Cube*, *Tube*, *duce*, *spruce*, *truce*, *mute*, *Brute*, *Lute*; except *curse*, *nurse*, *Purse*, *grudge*, *fudge*, *trudge*. Tho' *e* at the End of these last Words, seems to be redundant, and of no Use, and may therefore be omitted. It is also long before and after *e*, in the same Syllable; as in *accrue*, *Ague*, *Avenue*, *Eucharist*, *Eunuch*, *Euphrates*,

phrates, Eulogy, Eutychus, Euphony, Europe, Euroclydon, Eusebius, Eustace, Euterpe, Eutyches, and in all proper Names, *Deuteronomy, Feud, Grandeur, Pleurisie, Pleuritick, Rheumatick, Rheumatism, Rheum, &c.* Except in *Rogue, Vogue, Synagogue, Tongue, Prorogue, &c.* where the *u* is added to harden the *g*.

It is likewise Long when it ends a Syllable, in Words of many Syllables, or before a Consonant follow'd by another Vowel; as in *curious, Unity, Union, Impurity, Impunity, Furious, Purity, Security, Community, Importunity, &c.*

Q. Do we give the Sound of *u* to any other Letters?

A. We give the short Sound of *u*, by the Corruptness of our Pronunciation to *a, e, i*, and *o*, before *r*, in the following Words, viz. *Altar, angular, Calendar, jocular, medlar, Pedlar, Pillar, Solar, &c. Birch, Dirt, Shirt, Sir, &c. Adder, alter, Adulterer, Auger, a Tool, Ballisters, Banner, Fodder, Crofier, Crupper, Daughter, &c.*

Of the Double VOWELS. 17

&c. *Ancestors, Actors, Administrator, Ambassador, Anchor, Assessor, Corrector, Counsellor, Oppressor, &c. ure,* at the End of these Words *Adventure, Architecture, conjecture, Creature, Feature, Figure, Fracture, Furniture, Gesture, Inclosure, Indenture, Injure, Jointure, Juncture, Lecture, Leisure, Manufacture, Mixture, Nature, Nurture, Overture, Pasture, peradventure, Picture, Pleasure, Posture, Pressure, Rapture, Rupture, Scripture, Sculpture, Stature, Structure, Superstructure, tenure, tincture, Torture, Treasure, Venture, Vesture, Verdure.*

Q. Does *u* end any English Words?

A. Only these four, *you, thou, lieu,* and *adieu*; the two last we have from the French.

Of the double Vowels.

Q. What do you mean by a Double Vowel?

A. Two Vowels together, and making but one Sound or Syllable; of which
there

18 *Of the Proper Double VOWELS.*

there are two Sorts, Proper and Improper.

Q. What do you mean by a Proper Double Vowel?

A. The mixture of two Vowels in one Syllable, making a distinct Sound from either, and all the other Vowels, as *ai* in *fair*, *au* in *laud*, *ee* in *bleed*, *oi* in *void*, *oo* in *food*, and *ou* in *House*.

Q. How many proper double Vowels are there in *English*?

A. Six, *ai*, *au*, *ee*, *oi*, *oo*, and *ou*.

Q. Do they always retain their mixt Sound?

A. Not always, for *ai* is sometimes founded *e* or *i* Short, as in *Again*, *Villain*, *Fountain*, *Wainscot*, *Captain*, &c. but *ee* always retains its long Sound, as in *Creed*, as does *au*, as in *laud*, *fraud*, &c. *oo* is sometimes founded like *u* Short, as in *Blood* and *Flood*, and like *o* Long in *Door*, *Floor*, *Moor*; *ou* varies to *o* Long in *Soul*, *Snow*, *know*; to *u* Short in *couple*, *trouble*, *Scourge*, and to *oo*, in *could*, *would*, *should*, now written, *cou'd*, *wou'd*, *shou'd*.

Q.

Of the Improper Double VowELS. 19

Q. Are the Sounds of the Proper Double Vowels always written with the same Letters.

A. No, for *ai*, *au*, *oi*, and *ou*, never end any *English* Word, but are changed into *ay*, *aw*, *oy*, and *ow*, as in *Day*, *Dray*, *Clay*, &c. *Claw*, *Parw*, *raw*, *saw*, *Jackdaw*, &c. *Boy*, *coy*, *Joy*, *destroy*, *employ*, &c. *Bow*, *now*, *Cow*, *Sow*, *Plow*, *enow*, *oo* never begins or ends any *English* Word.

Of the Improper Double Vowels.

Q. What do you mean by an Improper Double Vowel?

A. The meeting of two Vowels in a Syllable without any Mixture of their Sound; one being always silent.

Q. How many Improper Double Vowels have we?

A. Nine, *aa*, *ea*, *eo*, *eu*, *ie*, *oa*, *oe*, *ue* and *ui*.

Q. What are their usual Sounds?

A. *Aa* sounds *a* as in *Aaron*, and is not to be met with in any common Word; *ea* has four Sounds, *a* Long
in

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in *bear, swear, tear, wear, &c.* *a* Short in *Heart, hearken, &c.* *e* Short in *already, ready, Beard, Bread, Breast, Head, &c.* *e* Long in *appear, arrear, Fear, near, Bead, conceal, Deal, Veal, clean, glean, &c.*

Eo sounds *e* Short, as in *Feoffee, Jeopardy, Leopard*; and *e* Long, as in *People, Feodary*; and *o* Short in *George*.

Eu or *ew* sounds *u* Long, as in *Deuce, Deuteronomy, Pleurisie, dew, few, Pew, Pewter, &c.*

Ie sounds *e* Long, in *Cieling, Cashier, Field, Frontier, &c.* *e* Short in *Pierce, fierce, &c.* and *e* or *i* long at the end of Words, as in *crasie, busie, Gypsie, Crucisie, dignisie, &c.* But instead of *ie* at the End we generally now write *y*, as *crasy, busy, &c.*

Ei sounds *ai*, or *a* Long, as in *feign, eight, &c.* and *e* Long in *perceive, deceit, deceive, &c.*

Oa mostly sounds *o* Long, as in *Cloak, Coast, doat, float, Goat, broach, approach, boary, Load, Moat, Oak, poach, roam, Soap, Soal a Fish, Toad, Woad*; but like *au* in *broad, abroad, Groat,*
and

Of the Improper Double VOWELS. 21
and *ai* in *Goal*, a *Prison*; now written *Fail*.

Oe sounds sometimes *e* as in *OEcconomy*, *OEdipus*, *OEcumenical*, *OEconomical*; and sometimes *o* Long, as in *Cree* (of Iron) *Doe*, *Foe*, *Sloe*, *Toe*, *Woe*; *Shoe*, and *Woe* to make Love wou'd better be written *Shooe*, *Wooe*.

Ue sounds *u* Long, as in *accrue*, *Avenue*, *cue*, *due*, *ensue*, *Fescue*, *Glue*, *hue*, *perdue*, *pursue*, *residue*, *Retinue*, *Rue*, &c. *ue* after *g*, serves only to harden *g*, and lengthen the foregoing Vowel, as in *Apologue*, *Catalogue*, *Colleague*, *collogue*, *Decalogue*, *Dialogue*, *Epilogue*, *Fatigue*, *Intrigue*, *League*, *Plague*, *Prologue*, *Prorogue*, *Rogue*, *Synagogue*, *Theologue*, *Tongue*, *Vogue*.

Ui sounds *i* long in *beguile*, *Guide*, *disguise*, *quite*, &c. *i* Short in *Guilford*, *build*, *rebuild*, &c. and *u* Long in *Bruise*, *Recruit*, *Fruit*, &c.

C H A P. III.

Of the CONSONANTS.

Q. **W**HAT is a Consonant?

A. A Consonant is a Letter that cannot be sounded without adding a Vowel before or after it; as *m* which is sounded as *em*; *d*, which is sounded as *de*.

Q. How many Consonants have we in the *English* Tongue?

A. Twenty one, viz. *b, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, u, w, x, y, z*.

Q. How are they divided?

A. Into Mutes and Half Vowels.

Q. What is a Mute?

A. A Letter which makes no Sound without a Vowel added, such are *b, c, d, g, j, k, p, q, t, v*.

Q. What's a Half Vowel?

A.

A. A Half Vowel is a Letter that has some imperfect Sound without a Vowel added, such are *f, h, l, m, n, r, s, x, y*, four of which are also called Liquids, *viz. l, m, n, r*, because of that easy Motion with which they nimbly glide away after a Mute in the same Syllable, without any Stand, as *pro* in *probable*.

Q. Have the Consonants any great Variety or Difficulty in their Sounds?

A. No, especially these, *b, d, f, h, j, k, l, m, n, p, q, r, v, x*; the rest have some Variety, which shall be explain'd.

Q. How many Sounds has *c*?

A. Two, a hard Sound like *k*, as in *Cat, cost, Cup*, and a soft Sound like *s*, as in *City, Cell, Cypress*.

Q. When must *C* be sounded hard?

A. *C* is always sounded hard before *a, o, u, l*, and *r*, as in *can, Cord, Cub, clean, Crab*.

Q. When must *c* be sounded soft?

A. Before *e, i* and *y*, as in *cease, Cement, City, Cypher*, and before an Apostrophe (') denoting the absence of *e*, as in *plac'd* for *placed*.

Q.

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Q. How must the hard Sound of *c* or *k* be written before *e* and *i*?

A. This hard Sound before *e*, *i*, and *n*, is always writ with *k*, as in *keep*, *kill*, *know*, *knack*, but before all other Consonants with *c*, as *Character*, *clear*, *cringe*.

Q. How many Sounds has *s*?

A. Two, a sharp or hissing (which is its natural) Sound; but at the End of Words, and sometimes between two Vowels in the Middle, it has an *obscure*, soft Sound like *z*.

Q. Give me some Examples of the hissing Sound.

A. *This*, *thus*, *us*, *yes*. But in all Words of one Syllable, except these four that end with this strong Sound of *s*, it must be written with *ss*, as *biss*, *bliss*, &c. It has always this Sound after *ou*, as in *gracious*, *glorious*, *Righteous*, *Righteousness*, *gloriously*, &c.

Q. Give me some Examples of the soft Sound of *s*.

A. *As*, *has*, *is*, *bis*, and it is always thus founded at the End of Words of one Syllable ending with single *s*, ex-

cept the four above mentioned, and between two Vowels in the Middle of many Words, as in *Advise, Reason, Prison, Wisely, &c.*

Q. Is not *t* sometimes sounded like hissing *s*?

A. When *t* comes before *i*, follow'd by another Vowel, it sounds like the acute, or hissing *s*, as in *Nation, Notion, Potion, Expatiate, &c.* Except when it begins a Word, as *Ties, Tierce, Tiara*, or, when it follows *s* or *x*, for then it keeps its own Sound, as in *Question, Fustian, Combustion, Bestial.*

Q. If *c*, *s*, and *t*, before *i*, follow'd by another Vowel sound alike, as in *Persuasion, Musician, Section, Imitation*, how shall I know which of them to write?

A. All Words of this Kind are deriv'd from others, and therefore when the original Words end in *de*, *s*, or *se*, then *si* is used, as *Persuade Persuasion, Delude Delusion, Confess Confession, Confuse Confusion, &c.* If with *ce* or *ck*, or hard *c*, then *ci* is used; as *Grace Gracious, Musick Musician, Physick*
C *Physi-*

Physician, Logic Logician, &c. But if with *t*, or *te*, then *ti* is used, as *Elect Election, Sect Section, Imitate Imitation, Contract Contraction, Ferment Fermentation, &c.* Except *Submit Submission, Permit Permission.*

2. There being no Difference in the Sound of *s* and *c*, before *e*, *i*, and *y*, how will you know when to write the one, and when the other?

A. There are no certain Rules for this Purpose, but by the following Observations, the Difficulty will be in a good Measure removed.

Obs. 1. Most Words beginning with the Sound of *s*, must be written with *s*, except these with *c* before *e*.

Cease, Cedar, Celandine, Celery, Celebrate, Celebration, Celebrious, Celebrity, Celerity, Celestial, Celebacy, Celebrate, Cell, Cellar, Cellarage, Cellularist, Celsitude, Cement, Cementation, Cense, Censer, Censor, Censorious, Censure, Cent, Centaur, Centaury, Centory, or Centuary, an Herb; Center, Centinody, Centinel, Centry, Centuple, Centurion, Century, Cephalic,
Cere-

Cere-Cloth, Ceremonial, Ceremonious, Ceremony, Certain, Certainly, Certainty, Certificate, Certifie, Certitude, Cerulean, Ceruse, Cess, Cessation, Cession, Ceterach, and these proper Names, Cecrops, Celsus, Cephas, Cerberus, Cerinthus, Ceres, Cesar.

And these of *c*, before *i* and *y*.

Cicatrice, Cicatricula, Cicatrize, Cicely, Ciches, Cichlings, Cieling, Cichory, Cilerie, Cinders, Cinnabar, Cinque-Foil Cinnamon, Cinque-Ports Ciperus, Cion or Scion, Cipher, Circle, Circlet, Circular, Circuit, Circulate, Circulation, Circulatory, Circumcise, and all Compounds of Circum, Cistern, Citidal, Citarion, Citation, Cite, Citizen, Citrine or Citrean, Citron, Cittern, Citrul, City, Cives, Civet, Civil, Civilian, Civility, Civilize, Civilized. And these proper Names, Cicero, Cilicia, Cicilia, Cimbrians, Cimmerians, Circe, Cirencester, Cefbury, Cissa, Cistertian.

Cybel, Cyclades, Cycle, Cyclometry, Cyclops, Cygnet, Cylinder, Cylindrical, Cymbal, Cynic, Cynical, Cynthia, Cyprian,

Cyprian, Cypress, - Cyrene, Cyril, Cy-sticks.

Obs. 2. The Sound of *s* in the Middle of Words, is usually written with *s*.

Except *Acerbity, Acetosity, Adjacent, Ancestors, Antecedent, Artificer, Cancel, Cancer, Beneficence, Chancel, Chancellor, Chancellorship, Chancery, Conceal, Concede, Conceit, Conceitedness, Conceive, Concent, Agreement or Harmony in Musick: Concenter, Concentrick, Concern, Chalcedony, Concernment, Concert, Concertation, Confession, Decease, Decede, Deceit, Deceive, December, Decency, Decennial, Decent, Deception, Deceptive, Decertation, Decession, Exceed, Excel, Excellency, Except, Exception, Excess, Grocer, Grocery, Immarcessible, Imperceptible, Incendiary, Incence, Incarcerate, Incapacity, Incentive, Incessant, Incessantly, Incest, Incestuous, Innocence, Innocent, Intercede, Intercessor, Intercession, Intercept, Macerate, Magnificence, Magnificent, Mercenary, Mercer, Mercy, Munificence, Munificent, Necessary, Necessaries, Necessitate, Necessity, Necessitous-*

cessitous, Necromancer, Necromancy, Larceny, Ocean, Parcel, Parcels, Precede, Precedency, Precedent, Precept, Preceptive, Predecessors, Saucer, Sincere, Sincerity, Sorcerer, Sorceress, Sorcery, Macedon, Macedonia, Acid, Acidity, Accident, Ancient, Anglicism, Gallicism, &c. Incism; Anticipate, Artificial, Associate, Audacious, Audacity, Benefice, Beneficial, Beneficiant, Calcine, Calciate, Capacious, Capacitate, Capacity, Council, Concise, Cruciate, Crucible, Crucify, Crucifix, Decide, Decimal, Decimate, Decimation, Decipher, Decision, Decisive, Deficiency, Delicious, Docible, Docibility, Efficacious, Efficient, Especially, Exception, Exercise, Excise, Excise-Man, Excision, Excite, Excruciate, Explicit, Facil, Facilitate, Facilitation, Facility, Felicitate, Felicity, Facetious, Facetiously, Facetiousness, Forcible, Forcibly, Gracious, Implicitly, Implicit, Incapacitate, Incapacity, Inauspicious, Incident, Incidentally, Incircle, Incision, Incisure, Incite, Invincible, Judicial, Judicious, Loqua-

cious, Loquacity, Medicinal, Multiplicity, Municipal, Nuncio, Officiate, Officious, Pacify, Pacifick, Parcimony, Parricide, Participate, Pencil, Perspicacious, Perspicacity, Pervicacious, Pertinacious, Precinct, Precious, Precipice, Precipitate, Precipitation, Precise, Precisely, Prejudicial, Proficient, Pronunciation, Provincial, Rapacious, Ratiocination, Reciprocal, Recital, Recite, Reconcile, Reconcilable, Rouncivals, Sagacious, Sagacity, Sicily, Simplicity, Sociable, Sociableness, Society, Socinians, Solecism, Solicite, Solicitation, Solicitor, Solicitous, Solitude, Solstitial, Spacious, Special, Specially, Specifical, Species, Specifie, Specimen, Specious, Sufficiency, Sufficient, Supercilious, Superficial, Superficies, Suspicious, Tacit, Taciturnity, Turcism, Veracity, Vivacity, Voracity, Voracious.

Obs. 3. Most Words ending in the Sound of *ace, ece, ice, oice, uce*, must be written with *ce*, not *se*, except *Abase, Abstruse, Base, Case, Cease, Amuse, Concise, Debase, Decrease, Geese, Imbrace,*

Embrace, Encrease, Mortise, Paradise, Profuse, Promise, Recluse, Treatise, Abuse, Disuse, Excuse, House, Louse, Mouse, Refuse, Use, Close, Loose.

Obs. 4. Most Words ending *ance*, *ence*, *ince*, *once*, and *unce*, must be written with *c* between the *n* and *e*, except *Dense, Condense, Dispense, Immense, Tense, Intense, Propense, Suspense, Sense.*

Obs. 5. Most Words ending with the Sound of *si* or *se*, must be written with *cy*, except *Apostasy, Busy, Controversy, Courtesy, Ecstasy, Easy, Epilepsy, Fantasy, Frensy* or *Frenzy, Gipsy, Greasy, Heresy, Hypocrisy, Jealousy, Leprosy, Palsy, Pansy* a Flower; *Pleurisy, Posy, Pursy, Quesy, Cansy, Prophecy, Causey, Clumsy, Kersy, Linsywoolsy, Malmsey, Tolsy, Whimsy.*

Obs. 6. Most Words ending in the Sound *arce, erce, orce, urce*, must be written with *s* between *r* and *e*, except *Amerce, Divorce, Farce, Fierce, Force, Pierce, Scarce, Source.*

After *ou*, *s* soft must be written and not *c*; as *House*, to *House*; *Mouse*, to

Mouſe; *Rouſe*, to *Rouſe*; unleſs *n* interpoſes, and then it muſt be with *c*, as *Bounce*, *Flounce*, *Ounce*, &c.

Q. Is *b* a Letter?

A. Tho' *b* has been excluded, the Number of Letters by ſome, yet that it is a Letter, is evident from the following Words, where it has its proper Sound, as *Hand*, *Hare*, *Hope*, *Hell*, *Hill*, for if the *b* be left out, they alter their Sound and Signification, and become *and*, *are*, *ope*, *ell*, *ill*, and tho' it be ſometimes ſilent, ſo are many other Conſonants in particular Poſitions; but no one will therefore ſay, they may be ſtruck out of the Alphabet. It follows *w*, but is founded before it as in *When*, *White*, pronounc'd *Hwen*, *Hwite*.

Q. Has *ja* any Variety in its Sound?

A. No; being always founded like ſoft *g*, in *Ginger*, and when ever this ſoft Sound comes before *a*, *o*, and *u*, it muſt be written with *j*.

Q. How is *q* Sounded?

A. *Kue*, and has always a *u* after it, and begins all Words with that Sound. It ends no Word without *ue* after it,
and

and that in but few Words of *French* Termination; as *Antique*, *Oblique*, *Pique*, *Barque*, *Cinque*.

Q. How many Sounds has *g*?

A. Two, a hard guttural Sound, as in *Game*, *Gold*, *Gum*, and a soft Sound, as in *Danger*, *Gentle*, *Ginger*.

Q. When must *g* be sounded hard?

A. *G* is always sounded hard before *a*, *o*, *u*, and at the End of Words, unless it is soften'd by *d* or *e*, as *Bag Badge*, *Cag Cage*, *Rag Rage*, *Hog Hodge*, *Log Lodge*, *Dog Dodge*, *Hug Huge*, &c.

Q. When must *g* be sounded soft?

A. *G* is usually sounded soft before *e*, *i* and *y*, as in *Gender*, *Gentle*, *Ginger*, *Gypsie*, unless it be harden'd by *b* or *u*, as in *Guide*, *Guilt*, *Guile*, *Guest*, *Ghefs*, &c. It retains its native Guttural Sound before *e*, in these Words, *Altogether*, *Anger*, *Augur*, *Beget*, *Conger-Eel*, *Finger*, *Forget*, *Gear* or *Geer*, *Geese*, *Geld*, *Guelderland*, *Gelder*, *Gelding*, *Get*, *Gewgaws*, *Hanger*, *Hunger*, *Hungerford*, *Linger*, *Longer*, *Monger*, *Springeth* obsolete, *Stringed*, *Eager*, *Winged*, *Wringeth*, *Wrongeth*, now

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written *Wrings, Wrongs*; and in all Words derived from *Long, Strong, Big, Beg, Sing, Bring*.

G is hard before *i* in the following Words, as *Begin, Give, Forgive, Gibberish, Gibblegabble, Giddy, Gift, Gig, Giggles, Giglet, Gilt, Gilder, Guilt-head, Gimlet, Gimp, Gird, Girder, Girdle, Girdler, Girt, Girl, Girth, Gittern, Gizzard*; with all the Compounds and Words derived from any of these, and in these proper Names, *Argyle, Gibbons, Giddens, Gildon, Gills*.

Whensoever two *gg's* come together, they are both hard, tho' *e, i* or *y* follow them.

Q. What Consonants will follow *g* in the same Syllable?

A. *H, b, n,* and *r,* and make *g* hard, as in *Gbess, Ghost, Glad, Great, Ground,* &c. but in *Gnat, Gnaw, Gnash, Gnomon,* the *g* is mute and silent, and in *Pblegm*.

Q. Is *gb* sounded in the End of Words?

A. *Gb* at the End of some few Words is sounded like *ff*, as in *Cough, Trough,*

Trough, Tough, Rough, Enough, and Laugh; in all other Words it is silent, and seems only added to lengthen the foregoing Vowel, as in *High, Nigh, Sigh, Light, Might, Night, &c. Taught, Ought, Thought, Though, Although, Through*, the three last Words are now written, *Tho', Altho', Thro', or Thoro'*.

Q. Is *g* sounded before *n* in the End of Words?

A. *G* before *n* in the End of Words, is generally silent, and only serves to lengthen the preceding Vowel, as in *Sign, Design, Ensign, Consign, &c.* Except *Lign-Aloes, Benign, Condign, Malign*. In these it was heretofore sounded, but is now silent.

Q. How is *ch* sounded?

A. *Ch* has a Sound arising from the Composition peculiar to our Language, not unlike *tsh*, as in *Cburch, Chance, Branch, Rich, Much, &c.* and like *sh*, in Words deriv'd from the *French*, as *Chaise, Champaign, Chevalier, Capuchin, Machine, &c.* except *Chart, Chord*, and other Words deriv'd from

the *Latin, Greek, and Hebrew*, especially proper Names.

Q. How is *ph* sounded?

A. *Ph*, whether they begin or end the Syllable, are always sounded like *f*, except in *Phthifc*, *Phthifical*, where they are wholly silent.

Q. How is *sh* sounded?

A. *Sh* is sounded like *sy*, as in *Ship*, &c.

Q. How many Sounds has *th*?

A. Two, one soft like *d*, as in *Thou, Thee, Thine, This, That, Those*, &c. elsewhere it has a stronger Sound, as in *With, Within, Through, Think, Thrive, Throw, Thrust, Thigh, Thing, Think*, &c.

Q. What's the proper Sound of *ve* or *v* Consonant, as tis commonly call'd?

A. The Sound of this Letter is very near that of *f*, and they only differ as *P* and *B*.

Q. In what Positions is it used?

A. It goes before all the Vowels; but never follows them without silent *e* after it, or at least understood, as in *Vain, Vein, Vice, Voice, Vulgar, Have, Leave, Live, Love, Sav'd, Lov'd*, for *Saved, Loved*.

Loved. It follows the Consonants *l* and *r*, as *Calves*, *Carve*, &c.

Q. How many Sounds has *w* ?

A. *W* is said to be both a Vowel and Consonant ; before the Vowels, it is a Consonant, as in *Want*, *Went*, *Winter*, but after *a*, *e*, *o*, it is a Vowel, as in *Awl*, *Bawl*, *Crawl*, *Dew*, *Few*, *Bow*, *How*, *Now*, &c. But whenever it is pronounced in the Beginning of a Word or Syllable, it has the Sound of *oo* swiftly pronounced, as in *Want*, *Went*, *Wipe*, *When*, *White*, *Thwart*, which sound *Ooant*, *Ooent*, *Ooipe*, *Hooen*, *Hooite*, *Thooart*.

Q. In what Position is *w* used ?

A. *W* goes before all the Vowels but *u*, it is placed before *b*, but sounded after it, as *When*, *White*, sounded *Hwen*, *Hooen*, *Hwhite*, *Hooite* ; it also goes before *r*, but is generally silent in this Position ; as in *Wrath*, *Wrench*, *Wring*, *Wrong*, &c. it follows, *d*, *s*, *t*, and *th*, as in *Dwindle*, *Swim*, *Twain*, *Thwart*, &c.

Q. Has *x* any Variety in its Sound ?

A. No,

A. No, being always sounded as *cs*, or *ks*.

Q. In what Positions is it used ?

A. It begins no common Words, only proper Names, as *Xanthe*, *Xanthus*, *Xantippe*, *Xantippus*, *Xenocrates*, *Xenophanes*, *Xenophon*, *Xerxes*, and a few others. It always ends, but never begins a Syllable, and has sometimes *c* after it, but never *s*.

Q. How many Ways may the sound of *x* be express'd?

A. Six, 1. At the End of short Syllables by *cks*, as *Backs*, *Necks*, *Sticks*, *Rocks*, *Ducks*, *Bricks*, *Mocks*, &c. 2. At the End of Syllables made long by a Double Vowel, it is express'd by *ks*, as *Books*, *Looks*, *Breaks*, *Speaks*, &c. 3. By *cc* in the Middle of Words, when *e* or *i* follows them, as *Accelerate*, *Accent*, *Accept*, *Acceptation*, *Access*, *Accessible*, *Accession*, *Accessory*, or *Necessary*, *Accidence*, *Accident*, *Accidental*, *Occident*, *Occidental*, *Succeed*, *Success*, *Successor*, *Succedaneous*, *Successful*, *Succinct*, *Succinctness*. 4. By *et* in Words ending in *action*, *etion*, *etion*,

oction, unction, and unction; as *Extraction*, *Perfection*, *Prediction*, *Concoction*, *Destruction*, *Compunction*, only except *Complexion*, *Reflection*. 5. By *ets* at the End of some Words, as *Abstracts*, *Acts*, *Contracts*, *Defects*, *Effects*, *Insects*, *Objects*, *Projects*, *Subjects*, he *Affects*, *Corrects*, *Instructs*, for *Affecteth*, &c. 6. and Lastly, with *x*, as *Ax*, *Vex*, *Six*, *Ox*, *Box*, *Flux*, *Example*, *Exempt*, *Exile*, *Exhort*, *Exult*, &c.

Q. How many Sounds has *y*?

A. Three; before a Vowel it sounds like *ye*, or rather *ee* rapidly pronounced, as in *Yard*, *Yoke*, *Yonder*, *Eeard*, *Eeoke*, *Eeonder*; after a Vowel or Consonant, it sounds sometimes *e* long, as in *Ally*, *Body*, *Holy*, *Mercy*, *Money*, and sometimes *i* long, as in, *By*, *Cry*, *Dry*, *Fry*, &c. after *a*, *e*, *o*, it incorporates with them, and makes Double Vowels, for *ay*, *ey*, *oy*, are always sounded as *ai*, *ei*, *oi*, the former must always be written at the End of Words, but *y* is seldom found in the Middle of Words, except *Egypt*, *Hymn*, *Rhyme*, *System*, and some others of Greek Origin.

Q. Does.

Q. Does *z* ever alter its Sound ?

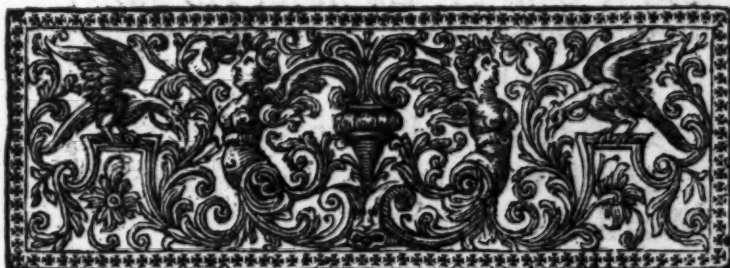
A. No; being always sounded like *ds*, or rather soft *s*, the Sound of *d* being very little, if at all perceivable; as in *Zeal, Zone, Zenith, Zodiack, Bowze, Browze*-or *Browse*; the *z* in these last Words sounding like soft *s*, in the following Words, viz. to *House*, to *Louse*, to *Mouse*.

Q. In what Positions is *z* placed ?

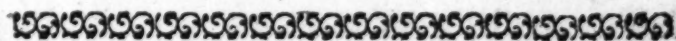
A. It may go before or after any of the Vowels, but never immediately before or after any of the Consonants in the same Syllable.



PART



PART II.



CHAP. I.

Of SYLLABLES.

Q.



HAT is a Syllable?

A. A Syllable is a compleat Sound, utter'd in one Breath, and may consist either of one Vowel or

Double Vowel, or of one Vowel or Double Vowel join'd to one or more Consonants

Consonants, as *A-bel*, *E-le-ment*, *I-vo-ry*, *U-ni-on*, *Eu-nuch*, *An-guish*.

Q. How many Letters may there be in a Syllable?

A. Eight, as in *Strength*.

Q. How many Syllables may be in a Word?

A. Never more than Seven or Eight, (few in *English* have so many) as *Re-con-ci-li-a-ti-on*, *In-com-pre-hen-si-bi-li-ty*.

Q. How do you know how many Syllables are in a Word?

A. As many Vowels or Double Vowels as are distinctly sounded in any Word, so many Syllables there are in that Word.

Q. How many Rules are there for spelling or dividing Words?

A. They are many, and sometimes intricate and perplexing: But the Four following Rules and Exceptions may suffice for most Cases.

Q. What is the First?

A. When a single Consonant comes between two Vowels, it must in spelling be join'd to the latter; as *A-bode*,
O-pen,

O-pen, Pa-per, Na-ked, A-part. Except *x*, which is always join'd to the former, as *Ox-en, Ex-ercise, Ex-ample.*

Q. What's the Second?

A. When two Consonants of the same Kind come together in the Middle of a Word, they must always be parted; as in *Bor-row, Can-not, &c.*

Q. What is the third Rule?

A. When two or more Consonants come together in the Middle of a Word, if they can begin a Word, they go together with the latter Syllable; otherwise they must be parted.

Or (which in my Opinion is much better) they may be divided in such Manner, as may best agree with their most easie and distinct Sounds, in pronouncing the Word, as *Re-store, Be-speak, A-skew, A-squint, Fa-ble, De-spise*, in all which Words, the middle Consonants sound with, and are therefore best join'd with the latter Syllable. But in the following Words, the very same Consonants must be parted, being so pronounced, as *Mas-ter, Whis-per, Bas-ket,*

*Bas-ket, Mus-quet, Pub-lish, Dis-
pose.* ^a

Q. Are there any Exceptions to these Rules?

A. Yes; all compound and derivative Words, in which the single or primitive Words keep their own Letters.

Q. What is a compound Word?

A. A compound Word is either made up of two distinct Words, as *Where-by, With-out, With-in, Thank-ful, Coach-man, Sap-less, Up-hold*; or it is made of one Word, which is called the Primitive, and a Syllable going before it, which is called a Preposition, such are *ad, en, in, un, sub, per, de, dis, pre, trans, re, &c.* whence arise such Words as these, *Ad-orn, En-able, In-ure, Un-equal, Dis-ease, Re-strain, Trans-act*, and such like.

Q. What is a Derivative Word?

^a Perhaps this may offend the Critics, but as it answers the End of Spelling, which is only (as an ingenious learned Author says) the dividing Words into convenient Parts agreeable to the Number of distinct Sounds, in order to arrive at, and shew their true Pronunciation; and seeing no Inconveniency in this Rule, I have set it down, regardless of their Censure.

A. A De-

A. A Derivative Word is that which comes from some other Word, and is made by an additional ending, as *ed* in *Paint-ed*, *en* in *Gold-en*, *ess* in *Count-ess*, *est* in *Read-est*, *eth* in *Speak-eth*, *edst* in *Deliver-edst*, *er* in *Hear-er*, *ing* in *Talk-ing*, *ish* in *Fool-ish*, *ist* in *Art-ist*, *ous* in *Covet-ous*, *ly* in *Kind-ly*; in which and all others of the like Kind, the single and primitive Words must retain their own Letters.

2. What's the fourth Rule?

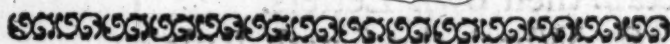
A. If two Vowels come together, and are both fully and distinctly sounded, they make two Syllables, and must therefore be parted, as in *Cre-ate*, *Cre-ator*, *Re-enter*, *Mu-tu-al*, *Ru-in*, *No-ab*.



PART



PART III.



CHAP. I.

Of WORDS.

Q.



WHAT are Words?

A. Articulate Sounds.
used to express our
Ideas or Notions of
Things.

Q. What is the End
or Design of Speech?

A. To communicate our Thoughts
and Intentions to each other.

Q. What

Q. What Things are properly the Subject of our Speech or Discourse?

A. Whatever is the Object of our Senses, Reflection, or Understanding, may be the Subject of our Discourse, and this may be either a Thing or Substance, or the Manner or Quality of a Thing, or the Action of a Thing, or the Manner or Quality of that Action.

Q. Have we Words adapted to, and expressive of, these Things?

A. Yes, and these are of four Sorts, which are sufficient to express all our Ideas or Notions of Things, and are therefore call'd the four Parts of Speech; as 1. Names which express Things or Substances; 2. Qualities which express the Manners, Properties, or Affections of Things; 3. Affirmations expressing the Actions, Passions, or Being of Things. 4. Particles showing the Manner or Quality of Actions, Passions, or Being, &c.

Q. What do you mean by Names?

A. Words that express Things themselves, and always convey some certain Idea

Idea or Image to the Mind, and need not the Help of any other Word to make us understand them; thus when we hear any one say *a Man, a Horse, a Mountain, a River, a City, &c.* we perfectly understand what he means.

Q. What farther distinguishes Names from the other Parts of Speech?

A. As Names express the Things themselves, therefore you cannot put the Word *Thing* after them, without Nonsense: Thus you cannot say *Man Thing, Virtue Thing*, and the like.

They also may have *a, an, or the*, before them, as *a Man, a Horse, an Ox, the Woman*?

Q. How many Sorts of Names are there?

A. Three, *Common, Proper, and Personal*.

Q. What do you mean by common Names?

A. Common Names are such as agree to, or express a whole Kind, as *Man, Woman, Horse, Tree*, are common to all, and every one of that Kind.

Q. What

Q. What do you mean by Proper Names ?

A. Proper Names are used to distinguish Particulars of a Kind from each other ; as *Cæsar, Pompey, Cicero*, distinguish these from all the rest of Mankind ; also *John, William, Anne, Mary*, are Proper Names. The same holds of the Proper Names of *Cities, Towns, Mountains, Rivers, Countries, &c.*

Q. What do you mean by Personal Names ?

A. Personal Names are used when we speak of Persons or Things, to avoid the Repetition of the same Word, and supply the Place of the Proper Names of Men, Women, and Things.

Q. What is Number ?

A. The Distinction of one from more.

Q. How many Numbers are there ?

A. Two ; the Singular and the Plural.

Q. When do we use the Singular Number ?

D

A. When

A. When we speak of but one Person or Thing, as a *Man*, a *Boy*, a *Girl*, a *Stool*, a *Table*, &c.

Q. When do we use the Plural Number?

A. When we speak of more Things or Persons than one, as *Men*, *Boys*, *Girls*, *Stools*, *Tables*.

Q. How is the Plural Number form'd or made?

A. By adding *s* to the Singular, as *Tree Trees*, *Hand Hands*, *Boy Boys*.

Q. Is it always thus made?

A. Not always, for when the Singular ends in *ch*, *sh*, *ss*, or *x*, then *es* must be added, as *Church Churches*, *Fish Fishes*, *Brush Brushes*, *Witness Witnesses*, *Box Boxes*, *Fox Foxes*, &c.

Q. What do you observe of Words that end in *ce*, *ge*, *se*, and *ze*?

A. Such Words by adding *s* to make them Plural gain a Syllable more than they had in the Singular, as *Face Faces*, *Page Pages*, *Horse Horses*, *Size Sizes*, &c.

Q. How comes this to pass?

A. Because

A. Because the *s* that is added to make the Plural, wou'd not else be heard in the Sound, unless it made another entire Syllable.

Q. How do Names that end in *for*, *fe* make their Plurals?

A. By changing *f* or *fe* into *ves*, as *Calf Calves*, *Sheaf Sheaves*, *Half Halves*, *Leaf Leaves*, *Loaf Loaves*, *Shelf Shelves*, *Self Selves*, *Knife Knives*, *Life Lives*, *Wife Wives*, *Thief Thieves*, *Wolf Wolves*.

Except *Hoof*, which makes *Hoofs*, *Roof Roofs*, *Grief Griefs*, also *Dwarf*, *Handkerchief*, *Mischief*, *Proof*, *Relief*, *Scarf*, *Wharf*, *Reproof*, *Strife*, which have only *s* added to make them Plural. And most Words ending in *ff*, are made Plural by the Addition of *s*, as *Scoff*, *Skiff*, *Muff*, *Ruff*, *Cuff*, *Snuff*, *Stuff*, *Puff*, except *Staff*, which makes *Staves*.

Q. Do all Plural Names end with *s* or *es*?

A. No, for some end in *n*, as *Men*, *Women*, *Children*, *Brethren*, *Oxen*, *Chicken*; some end with *ce* or *se*, as

Louse Lice, Mouse Mice, Penny Pence, Goose Geese : and others with *t* and *th*, as *Foot Feet, Tooth Teeth* ; all which are irregular.

Q. Have all Names this Distinction of Number ?

A. No, for some Names have no Singular, and others no Plural Number.

Q. Give me some Examples of Names that want the Singular Number ?

A. *Annals, Alps, Ashes, Bellows, Bowels, Breeches, Calends, Cresses, Goods*, (meaning Things possess'd by any one, as the Goods of Fortune) *Entrails, Lungs, Scissars, Shears, Snuffers, Thanks, Tongs, Wages*.

Q. What Names have no Plural ?

A. All Proper Names of *Men, Women, Cities, Mountains, Rivers, Countries*, &c. The Names of *Virtues, Vices*, the Names of *Metals*, as *Gold, Silver, Copper*, &c. The Names of most Herbs, as *Grass, Marjoram, Parsley, Sage, Mint, Sotherwood, Moss, Fennel, Rosemary, Spinage, Savory, Hellebore*,

Helebore, Hemlock; except *Colwarts, Leeks, Artichoaks, Cabbages, Nettles, Poppies, Lillies, &c.*

The Names of several Sorts of Corn and Pulse, as *Wheat, Rye, Barley, Darnel*; except *Oats, Tares, Beans, Peas.*

Liquids, as *Wine, Ale, Beer, Urine, Vinegar, Milk*, also, *Air, Choler, Blood, Spittle*; but some of these when they signify several Sorts are used in the Plural Numbers, as *Wines, Oils, &c.* Of unctuous Matter, as *Honey, Butter, Fat, Grease, Amber, Wax, Marrow, Pitch, Rosin, Tar, Glue, Lard, Dirt, Sulphur, Bitumen, Brimstone*: Of Virtues, *Prudence, Justice, Chastity*: Of Vices, *Pride, Sloth, Envy*, with many others.

Q. What's a Personal Name?

A. A Personal Name is a Word that may be used instead of any other Name; as instead of my Name I say *I*; instead of thy Name, I say *thou* or *you*; instead of his Name, I say *he*; instead of her Name, I say *she*; and if I speak of a Thing that has no Distinction of Sex, I say *it*.

Q. How many Persons are there ?

A. Three.

Q. What do you mean by three Persons ?

A. Three Heads which comprehend or contain all the Branches of our Discourse or Speech ; for in Discourse whatever is spoken, is either of our selves, to another, or of a third.

Q. How do you distinguish the Persons ?

A. 1. In speaking of my self, I use the Word *I* ; and this is call'd the first Person Singular.

If more than one speak of themselves they use the Word *We* ; and this is call'd the first Person Plural.

2. When we speak to another, we use the Word *Thou* or *You* ; and this is call'd the second Person Singular.

If we speak to more than one, we use the Word *Ye* or *You*, and this is said to be the second Person Plural.

3. In speaking of another, if of the Male Sex, we say *He* ; if of the Female Sex, we say *She* ; but if we speak of a Thing that has no Sex, we use the Word

Word *It*, which Words, *He*, *She*, *It*, are said to be of the third Person Singular.

If we speak of more Persons or Things than one, we use *They*, and this is call'd the third Person Plural.

Q. Why do we use *You*, when we speak only to one Person, since it is really of the Plural Number?

A. Custom has made us do so, it being counted ungentile, and rude, to say *thou dost so or so*.

Q. Are *Who* and *What* Personal Names?

A. No, They are Interrogatives, being commonly used in asking Questions; *Who* is used when we speak of Persons; as *Who is that Man?* *What!* when we speak of Things, as *what Book is that?* But *What* is sometimes used when we speak of Persons, with Regard to their Kind or Quality, as *What Man is he*, that is, *What sort of Man*.

Q. Do *Who* or *What* change their Endings?

D 4 A. *Who*

A. Who, in the leading State makes *Whom* in the following, as *he is the Man to whom I gave it. What* is the same in both States.

Q. Are *Who* and *Whom* always Interrogatives, and imply a Question asked?

A. No, they frequently signify only Relation to some Person or Persons, as *Peter is the Man whom I saw. They are the Men who built the Church.*

Q. What difference is there in the Use of *Who* and *Which*?

A. Who is used when we speak of Persons, *Which*, when we speak of Things; as *Who is that Man? The Book which I bought, not who or whom I bought.*

Q. Wherein do Personal Names differ from other Names?

A. By having a Leading and Following State.

Q. What do you mean by the Leading and Following State?

A. The Personal Names going before or following the Affirmation, as *I love, we love*, which is call'd the Leading

Leading State; *my Father loves me, John loves us*; and this is call'd the Following State.

2. Give me the Leading and Following State of all the Personal Names in both Numbers?

1 Perf.	{ Sing. }	The Leading State.	{ I
	{ Sing. }	The Following.	{ Me

2 Perf.	{ Sing. }	The Leading State.	{ Thou
	{ Sing. }	The Following.	{ Thee

3 Perf.	{ Sing. }	The Leading State.	{ He
	{ Sing. }	The Following.	{ Him
	{ Sing. }	The Leading State.	{ They

The Interrogatives of Persons	{ Who
The Following	{ Whom

What and *It* never vary their Ending, being in both States *What* and *It*.

Of G E N D E R.

Q. **W**HAT is Gender ?

A. The Distinction of Sex.

Q. How many Sexes are there ?

A. Two, the Male and the Female.

Q. Have we any Genders in the *English* Tongue ?

A. No.

Q. How are the Sexes distinguish'd in *English* ?

A. In the four Ways following.

1. By two different Words, as *Boy* for the *Male*, *Girl* for the *Female*, &c.

2. By putting a Quality to the Name when there are not two different Words, to denote the Difference of Sex, as a *Male-Child*, a *Female-Child*, a *He-Goat*, for the *Male*, a *She-Goat* for the *Female*.

3. By

3. By adding another Name, as a *Man Servant*, a *Maid Servant*; a *Cock Sparrow* to denote the *Male*, a *Hen Sparrow* the *Female*.

4. In some few Words the *Female* is distinguish'd from the *Male*, by the ending in *ess*, as *Abbot Abbess*, *Baron Baronefs*, *Count Countess*, &c. and two in *ix*, as *Administratrix*, *Executrix*.





CHAP. I.

Of QUALITIES.

Q. WHAT do you mean by Qualities?

A. Words expressing the Manners, Properties, and Affections of Thing or Substances; as *Wise, Foolish, Good, Bad, White, Black, Round, Square, &c.* all which convey no Idea or Image to the Mind, but must have a Name join'd to them, to makethem understood; as *a wise Man, a foolish Boy, a good Woman, a white Horse, a black Dog, a round Table.*

Q. How do you know Qualities from the other Parts of Speech?

A. By

A. By their taking the Word *Thing* after them, as *a good Thing, a white Thing, a black Thing, &c.*

Q. Have Qualities any Difference of Numbers?

A. No, for we never say *Goods, Bads, Blacks, Whites.*

Q. Are not Names sometimes chang'd into Qualities?

A. Yes, there are three Sorts of Qualities deriv'd from Names.

Q. How are they made?

A. By adding *s* or *es* (to the Name) if the Pronunciation requires it; as *Mans Nature*, for *the Nature of Man*; *Mens Nature*, for *the Nature of Men*; *Miltons Poems*, for *the Poems of Milton*; *the Churches Peace*, for *the Peace of the Church*.

These are call'd (by Dr. Wallis, Adjectives Possessive) and by a late Author Possessive Qualities (*i. e.* Adjectives) but I rather think them the *English* Genitive Case, and the only Case we have in our Tongue.

If

If the Name be of the Plural Number, and end in *s*, as it generally does, the *s* that forms the Number, serves for the *s* possessive also; as *the Warriours Arms*, for *the Arms of the Warriours*; *the Commons House*, for *the House of Commons*, instead of *the Warriours's Arms*, *the Commons's House*.

But when the Singular Name ends in *s*, both the *s's* are for the most Part express'd, as *Charles's Horse*, *St. James's Park*.

Q. Are Names ever used as Qualities?

A. When two Names are compounded and join'd together with this Mark (-) call'd a Hyphen, the first takes to it self the Nature of a Quality, as *an English-Man*, *a French-Man*, *a Sea-Fish*, i. e. *a Fish of the Sea*, *a Turkey-Voyage*, i. e. *a Voyage to Turkey*; *a Gold-Ring*, or *a Ring made of Gold*;

These Dr. Wallis calls Adjectives respective, but are rather compounded Names, than Adjectives.

Q. What

Q. What Qualities are deriv'd from Personal Names?

A. These Personal Possessives *My, Mine, Thy, Thine, His, Our, Ours, Your, Yours, Her, Hers, Their, Theirs.*

Q. Is there any Difference between *My* and *Mine*, *Thy* and *Thine*, &c?

A. Yes, *My, Thy, Her, Our, Your, Their*, must have a Name after them; as *this is my Horse, this is my Hat*. But *Mine, Thine, Hers, Ours, Yours, Theirs*, are used when the Name is left out, but understood, as *Whose Book is this? Mine*, i. e. *my Book*; *this Horse is mine*, that is, *this Horse is my Horse*, *this Hat is thine*, that is, *this Hat is thy Hat*; but these two *Mine* and *Thine*, are sometimes used when a Name follows that begins with a Vowel, as *my Arm*, or *mine Arm*; *my Aunt*, or *mine Aunt*; *thy Oath*, or *thine Oath*; *His* is used alike, with or without the Name; as *This is his*, *his House*, or *This House is his*; *Whose Book is this? His*.

Q. When

Q. When do we use the Word *own*?

A. When we would express our selves more emphatically, as *This is my own House, your own Land, Alexander's own Sword?*

Q. Which of the Personal Possessives take *own* after them?

A. *My, Thy, His, Her, Our, Your, Their*, may have *Own* after them, but we never say, *Hers own, Ours own, &c.* yet we say, *Mine own, and Thine own.*

Q. What Parts of Speech are *This, That, Same, Which*?

A. Qualities.

Q. What are *This* and *That* usually called?

A. *This* and *That* are called Demonstratives, because they show what particular Person or Thing you mean; as *This* or *That Man, This* or *That Book: This* makes *These*, and *That* makes *Those* in the Plural Number.

Q. Is not *That* sometimes used instead of *Who, Whom, or Which*?

A. Yes,

A. Yes, as *I saw a Man that [who] had been on the same Side, that [which] I had been on ; He is the Man, that [whom] we saw.*

Q. What is the Use of *Which* ?

A. *Which* is an Interrogative, and is used in asking Questions of Things, as *Who* and *Whom* does of Persons ; as *Which is the House* ? And it is also call'd a Relative, when it has Relation to some Name or Substance, express'd or understood ; as *Which Thing will never do ; Here is the Ring, which [Ring] you lost.* *Which* is the same in both Numbers.

Q. Are there no other Sorts of Qualities ?

A. There is another Sort of Qualities which signify *Being* ; as *I being a Man have put away childish Things ; I have been a Child.*

Doing, as *a dancing Dog, a scolding Woman, a loving Father.*

Suffering, as *a ruin'd Man, a shav'd Head.*

Q. Are not these by Grammarians call'd Participles ?

A. Yes,

A. Yes.

Q. Are they not a different and distinct Part of Speech from Adjectives, or Qualities?

A. No, not all of them, for *Learned, Loving, Scolding, Writing*, when join'd with Names (i. e. Substances) as *a Learned Man, a Loving Father, a Scolding Woman, a Writing Desk*, are as evidently Qualities, or Properties of those Substances, as *Wise, Good, Fair*, wou'd be, if join'd to the same Names.

Q. Are all those Words which are called Participles, really meer Qualities?

A. Words signifying the Time of *Acting* or *Suffering*, &c. as *I am writing a Book, he is mending a Pen, we have burned the Coals, ye have praised the Horse*, and such like, can't with any Propriety be called Qualities agreeable to the usual Definition of that Term.

Q. When are the Participles meer Qualities?

A. 1. When

A. When they have no Respect to Time; as *a Learned Book, a carved Pillar.*

2. When they are joined to Names, as *an understanding Man, a Writing Desk, a carved Head.*

3. If they may be compared, as *Loving, more Loving, most Loving; Learned, more Learned, most Learned.*

4. If they are compounded with a Preposition, that the Verb, or Affirmation they come from, cannot be compounded with; as *unbecoming, unheard, unseen*; for we do not say, *to unbecome, to unheard, &c.*

Q. What Part of Speech are *a* and *the*?

A. Qualities being joined to Names, as other Qualities are, but they are usually called Articles.

Q. What is the Use of the Articles?

A. To determine and fix the Signification or Sense of Names, and apply them to a particular Thing.

Q. What is the Difference between *a* and *the*?

A. *A* is

A. *A* is called the indefinite Article, because it leaves the Sense of the Word to which it is prefix'd undetermined to what particular you mean; as *see what it is for a Man to have to do with ungrateful People; a Man*, that is, *any Man*.

The is called a Demonstrative or definite Article, because it points out and determines the Sense of the Word, it is put before, to some particular, as *the People of England are happy*, that is, *that particular People*.

Q. Do we set the Articles before Proper Names?

A. Proper Names do of themselves individually and particularly distinguish the Things or Persons of which one speaks, and therefore need not any more particular Distinction; and for this Reason, the Word *God* signifying the *Sovereign Being* has no Article before it. So likewise the Names of *Countries, Cities, Provinces, Rivers, Mountains, &c.* have no Article before them, nor are they used when the Name expresses the Thing in general; as we say, *Man being Mortal soon fades*

fades away and dies, not the or a Man: Nor are they set before the particular Names of Vertues or Vices, as *Justice, Sobriety, Temperance, Drunkenness, &c.* of Metals, as *Gold, Silver, &c.* of Herbs, as *Thyme, Marjoram, &c.*

Q. Do we never set the Articles before Proper Names?

A. Yes sometimes, but then it is when some Word is understood, as *the Thames*, where *River* is understood, *the St. Alban*, that is, *the Ship St. Alban*; or by Way of Distinction or Eminence, as *He is a Churchil*, that is, *one whose Name is Churchil*; *the Talbots*, that is, *the Family of the Talbots*. *The Alexanders, the Cæsars, the Marlboroughs*, any brave and valiant Men being call'd by those Names; we also say, *the God of Abraham*, by Way of Distinction, from *the false Gods of the Heathen*.

Q. Are the Articles ever set before Qualities?

A. Yes, but 'tis by Virtue of some Name, express'd or understood, as *Alexander the great*, that is, *the great King*,

King, or the great Alexander, George the Second, that is, the second King of England, of that Name; he is the happiest of all Men, that is, the happiest Man: We also say the Goods, the Whites, the Blacks. But these are set for Names, or Substantively, Things and Colours being understood; and signify the good Things, the white Colours, the black Colours.

Q. In what other Respect do Qualities differ from Names.

A. By admitting Degrees of Comparison, which Names or Substantives do not, being only to be compared by their Qualities.

Q. How many Degrees of Comparison are there?

A. Three, the Positive, the Comparative, and the Superlative. ^(a)

Q. What do you mean by the Positive Degree?

A. The Positive Degree, as tis commonly call'd, is the Quality it self, and

^a This is according to our common Grammars, but not strictly Proper, as will appear by the Answer to the next Question.

only asserts a Thing to be of such a Quality ; as *hard Iron, soft Wool, &c.* without Regard to any different Degrees of the like Quality in any other Thing, and is therefore strictly speaking, no Degree of Comparifon, it being absurd to call that a Degree of Comparifon where there is no Comparifon made.

Q. How is the Comparative Degree formed or made?

A. By putting *er* to the Positive ; as *Hard Harder, Fair Fairer* ; but if the Positive ends in *e*, you need add only *r* to make the Comparative, as *Wife Wifer*.

The Comparative Degree is also form'd by adding *more* to the Positive ; as *Hard more Hard, or Harder ; Fair more Fair, or Fairer*.

Q. How is the Superlative Degree formed or made?

A. By adding *st* or *est* to the Positive, as *Wife Wisest, Fair Fairest*.

The Superlative is also formed by adding *most* to the Positive, as *Hard most Hard, Learned most Learned*.

Q. Tell

Q. Tell me what Degrees of Comparison the following Words are of, *Hard, Harder, Hardest, more Hard, most Hard; Fair, Fairer, Fairest, more Fair, most Fair.*

A. *Hard* and *Fair* are of the Positive Degree.

Q. How do you know that ?

A. Because they denote the Thing or Person to be simply so, or of such a Quality; as *Iron is hard, Lucy is fair*, without comparing them with any different Degrees of the like Qualities in any other Person or Thing.

Q. Of what Degree of Comparison are the Words *Fairer more Fair, Harder more Hard.*

A. They are of the Comparative Degree.

Q. How do you know that ?

A. Because, when I make a Comparison between *Iron* and *Steel*, I find *Iron* is *hard*, but *Steel* is *harder*; also, when I make a Comparison between *Lucy* and *Anne*, I find *Lucy* is *fair*, but *Anne* is *fairer*, or exceeds *Lucy* in Beauty.

Q. Of

Q. Of what Degree of Comparison are the Words *Fairest, most Fair; Hardest, most Hard*?

A. Of the Superlative Degree.

Q. How do you know that?

A. Because, if I make a Comparison between *Mary, Anne, and Elizabeth*, I perceive that *Mary* is *fair*, but *Anne* is *fairer*, or *more fair*; and that *Elizabeth* is *fairest*, or *most fair* of either *Mary* or *Anne*; that is, *Elizabeth* exceeds them both in the highest Degree of Beauty.

Q. Are all Qualities compared by adding *er*, or *more*, to make the Comparative, and *est* or *most*, to make the Superlative?

A. No, for the Comparison of some Qualities is irregular, and not according to these Rules, as *Good, Better, Best; Bad or Ill, Worse, Worst; Little, Less, Lesser, Least; Much or Many, More, Most*.

Q. How shall I know what Qualities may be compared?

A. Only such Qualities as may be encreased; and consequently, in good

Sense, admit the Words *More* and *Most* before them : But such Words, whose Signification cannot be encreased, cannot form Comparison ; as, *All*, *Some*, *Any* ; for we can't say a Thing is *More*, *All*, or *most All*, &c.

Q. Do not Names, *i. e.* Substantives, form Comparison ?

A. No, for tho' a Thing may have the Words *More* or *Less* applied to it, as it is of *Larger* or *Less* Extent than another Thing, yet it cannot be said to be *More* or *Less* a Substance than another Thing. For Example, *a Man cannot be more or less a Man than another Man, let the Difference of their Bulk or Stature be what it will.*



CHAP. III.

Of AFFIRMATIONS.

Q. WHAT is an Affirmation?

A. An Affirmation, or Verb, as 'tis commonly call'd, is a Part of Speech that betokeneth *Being*, *Doing*, or *Suffering*, (*i. e.* how, or in what Manner one Person or Thing is acted upon, or affected by another.)

Or it is a Word used when we affirm one Thing of another; as, *a Man is rational*, together with the several Circumstances of *Person*, *Number* and *Time*.

Q. How do the Affirmations signify *Being*?

A. The Affirmations do not only express the simple Existence of Things, as *Peter is*, or *Peter lives*, *i. e.* *exists*, or *is living*, but also the Posture Si-

tuation, or Circumstance of *Being*, and how, and in what Manner they are affected; as *Peter Stands, Sits, Lies, is Hot, Cold, Angry, or Pleased.*

Q. What Sort of Actions are denoted by the Affirmations?

A. All Manner of Actions or Passions; either of Mind or Body; as, *to Think, to Love, to Fight, to Run, to Write, to Play, to Dance, &c.*

Q. What kind of Suffering is express'd by Affirmations?

A. All Impressions receiv'd by one Person or Thing from another; as *Charles beats John, or John is beaten by Charles*; in either of these Phrases, *Charles* is the Agent or Actor, who beats; and *John* is the Patient, and Suffers, or is Beaten: So *Samuel* loves *Mary*, or *Mary is loved of Samuel*. Here *Samuel* is Agent, and exerts the Passion of Love, and *Mary* is the Object on whom that Passion of Love is exercised.

Q. What do you mean by the Time of the Affirmation?

A. The

A. The Time of the Affirmation relates to a Thing *Doing, Done, or not Done.*

Q. How many Times are there ?

A. Three.

1. The present Time that now is.

2. The past Time.

3. The future, or Time to come.

Q. Are there no more than these three Times ?

A. Strictly speaking, there are no more. But if we consider an Action, as *Finish'd*, or not *Finish'd*, we may reckon six Times.

For then there will be

Two present Times.

Two past Times. And

Two future Times.

Q. How do you make that appear ?

A. There is

1. The present Time of the Action not finish'd; as *I do sup, but have not yet done.*

E 3

2. The

2. The present Time of the Action finish'd; as, *I have Supped, and it is now done.*

3. The past Time of the Action not finish'd; as, *I was at Supper then, but had not then done it.*

4. The past Time of the Action finished; as, *I had supped, and it was then done.*

5. The future Time of the Action finish'd; as, *I shall Sup, or shall be at Supper, but not that I shall have then done it.*

6. The future Time of the Action finish'd; as, *I shall have Supped, and shall have done it.*

Q. How are these Times express'd?

A. In Latin, and many other Languages, the Time of the Verb, or Affirmation, is express'd by changing its Ending; which is also done for the Persons and Numbers: these, together with the Variations of the four Moods, produce near two Hundred different Endings of the Verbs in both Voices, which are Things our Language is not troubled with.

Q. How

Q. How many Times are there in *English*?

A. Two, express'd by the Affirmation it self, the *present Time*, and the *past Time*.

Q. How do you know them?

A. The *present Time* is the Affirmation it self; as *Burn, Love*, the *past Time* ends in *ed*, as *Loved, Burned*.

Q. But if we have only these two *Times*; how do we express the other *Times* of the Affirmations?

A. By putting other Affirmations before them, as *Have, Shall, Will, &c.* as shall be shew'd hereafter.

Q. How do we express the Persons of the Affirmations?

A. By the Personal Names, *I, Thou, He, She, It; We, Ye, or You and They*.

Q. Do the Persons make any Alteration in the Affirmation?

A. Yes, the Second Person Singular ends in *est*, as *thou lovest*, or *you love*, and the Third Person in *eth*, or *s*, as *he Loveth*, or *Loves in the present Time*. And the Second Person Singular, in

the passing or past Time, as *thou Lov-
edst or did'st Love*, or *you Loved*; but in
all the other Persons it is the same, as
I Love, We, Ye, and They Love; and
in the Third Person, by any other
Name; as, *the Soldier fights, Boys
play.*

Q. Has the *English* Tongue any
Moods?

A. No.

Q. The *English* Tongue having but
two Times, and no Moods, how do
we express the other Times and Man-
ners of the Affirmations?

A. By the Nine following Words,
call'd helping Affirmations, viz. *Do,*
Will, Shall, May, Can, Must, Ought,
Have, Am, or Be, which being plac-
ed before other Affirmations, signify
*Time, Power, Will, Liberty, Necessi-
ty, Duty, &c.*

Q. To what Purpose do we set the
Word *do* before another Affirmation?

A. To express the present Time
with greater Force and Distinction, as
I do Love, I do not love.

Q. How is it formed?

A. *I do,*

A. I do, Thou dost, or You do, He doth, or does, Singular: We do, Ye do, or You do, They do, Plu. in the Present Time.

And I did, Thou did'st, or You did, He did, Singular: We did, Ye did, or You did, They did, in the past Time.

Q. May *Do* have any of the other Affirmations before it?

A. Yes, when it signifies Action absolutely; as, I do such a Thing, it admits the other Affirmations before it, to signify the Time and Manner of doing.

Q. When a helping Affirmation comes before another Affirmation, do either of them change their Ending?

A. The helping Affirmation changes its ending, but the other does not; as, I do burn, Thou dost burn, or You do burn; He doth burn, I did, thou didst, or You did burn, &c.

Q. What Time is denoted by *Will* and *Shall*?

A. Will and Shall denote the future Time, or Time to come.

Q. How are they formed?

E

A. I will,

A. I will, Thou wilt, or You will, He will, Singular: We will, Ye, or You will, They will, Plural.

I shall, Thou shalt, or You shall, He shall, Singular: We shall, Ye or You shall, They shall, Plural.

Q. What difference is there between *Will* and *Shall*?

A. Will in the first Person promises or threatens; as, *I will, We will*; but in the second and third Persons, it barely foretels; as, *Thou wilt, or You will, He will, Ye or You will, They will.*

Shall in the first Persons, as *I shall, We shall*, simply expresses or foretels the future Action or Event; but in the second and third Persons, as *Thou shalt, or You shall, He shall, Ye or You shall, They shall*, it promises, commands, or threatens.

Thus when I say, *I shall go, or I will go*, I declare my Willingness or Resolution to go; but if I say, *You shall go*, there is a plain Command or Injunction.

Q. What Time is denoted by *Wou'd* and *Shou'd*?

A. They

A. They both denote the Time that was or had been to come, only with this Difference, that *Wou'd* implies the Will or Intention of the Doer; but *Shou'd* the bare Futurity, or that the Thing will be; as *I wou'd burn rather than turn*, that is, *I am willing to burn: I shou'd burn if the Fire were about me.* *Shou'd* oftentimes signifies Ought, as *I have been oblig'd to you, and shou'd (i. e. ought to) return the Obligation.*

Q. How are they form'd?

A. *I wou'd, Thou wou'dst, or You wou'd, He wou'd, We wou'd, Ye or You wou'd, They wou'd.*

I shou'd, Thou shou'dst, or You shou'd, He shou'd, We shou'd, Ye or You shou'd, They shou'd.

Q. What's the Difference between *Shall* and *Will*, and *Wou'd* and *Shou'd*.

A. *Shall* and *Will* denote the Time to come absolutely, *Shou'd* and *Wou'd* do it conditionally.

Q. What is imply'd by *May* and *Can*?

E 6

A. *May*

A. May and its past Time *Might*, denote the right Possibility and Liberty of doing a Thing; as, *I may burn*, that is, *it is possible*, or *lawful for me to burn*; *Can*, and its past Time *Cou'd*, denote the Power of the Agent or Doer; as, *I can burn*, that is, *I am able to burn*.

Q. How are they formed?

A. I may, Thou mayst, or You may, He may, Singular: *We may, Ye or You may, They may*, Plural.

I might, Thou mightst, or You might, He might, Singular: *We might, Ye or You might, They might*, Plural.

I can, Thou canst, or You can, He can; We can, Ye or You can, They Can.

I cou'd, Thou cou'dst, or You cou'd, He cou'd, We cou'd, Ye or You cou'd, They cou'd.

Q. What Time has *May* and *Can* Relation to?

A. The Time Present, and to come.

Q. What Time has *Might* and *Cou'd* Relation to?

A. The Time past and to come.

Q. What

Q. What is denoted by *Must* and *Ought*?

A. *Must* implies Necessity, as *I must go*; *Ought* signifies Duty, as *I ought to read*.

Q. What Time is *Must* and *Ought* spoken of?

A. The present, except they are follow'd by *Have*, for then they relate to the Time past; as, *I ought to have done it*; *I must*, or *shou'd have died*.

Q. What Time is denoted by *Have* and *Had*?

A. *Have* denotes the Time of the Action to be just past when we spoke, as *I have dined*: *Had* denotes the Action to have been finish'd some Time before we were speaking of the Matter; as, *I had dined when Peter came to my House*.

Have and *Had* denote the like Times when join'd with Qualities, that signify Suffering; as, *I have been beaten*, *I had been abused*.

Q. How are they formed?

A. *I have*,

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A. I have, Thou hast, or You have, He hath, or Has, We have, Ye or You have, They have, in the present Time.

I had, Thou badst or You had, He bad; We had, Ye had or You had, They had.

Q. What does *Have* denote when it comes before a Name?

A. It signifies Possession and the present Time; as, I have a Horse, I have a Commission; and admits the other helping Affirmations before it to express its Times, Manners, &c.

As for Example, *Shall* or *Will* have denote the Time which will be past before another Thing which is to come happens, or is; as, *When I shall have read a Page, I will shut the Book.*

Q. What does *Am* or *Be* signify?

A. Either of them, for they are the same, by it self signifies Being. But joined to, or set before a Quality, signifies Suffering, and supplies us with Affirmations of Suffering, or Verbs Passive, which we otherwise want.

Q. Give me some Examples?

A. I am

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A. I am burned, I am beaten, Thou art loved, He is burned.

Q. Is *Am* or *Be* ever set before Affirmations, that signify *Action* or *Doing*?

A. Yes; as I am Writing, for I write, I was Writing, I have been Writing, I had been Writing.

Q. How are they formed?

A. I am, Thou art or You are, He is: Plural, We are, Ye are or You are, They are in the present Time.

Or, I be, Thou be'st, He be: Plural, We be, Ye or You be, They be.

The PAST TIME.

I was, Thou wast or You were, He was: Plural, We were, Ye were, or You were, They were.

Or, I were, Thou wert, He were: Plural, We were, Ye were, They were.

Q. When is the second Formation or Ending of the Present Time of this Affirmation, that is, *Be, Be'st, &c.* and the second Formation of the Past Time,
that

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that is, *were, wert, were, &c.* to be used?

A. After *If, That, Altho', Whether;* as, *If I be then alive. I do not know whether it were be or no.* *Be* is also used after *Let*, as *Let him be, &c.*

Q. Do the Affirmations always take *d* or *ed* to form the Past Time?

A. No, but are often irregular.

Q. What is the first Irregularity?

A. The first Irregularity, and that which is the most general, took its Rise from our Quickness of Pronunciation, by changing the Consonant *d* into *t* (the Vowel *e* in the regular Ending *ed* being cut off) that the Pronunciation might be made more easy and free; and indeed seems rather a Contraction than an Irregularity.

Q. Which Letters most naturally take *t* after them?

A. *C, ch, sh, f, k, p, x* and *s*, and *th*, pronounced hard, and sometimes *l, m, n, r*, when a short Vowel goes before them more easily admit a *t* than a *d* after them; as *Plact, Snatcht, Fisht, Wakt, Stufft, Clapt, Mixt, Past, Dwelt,*

Dwelt, Smelt, instead of Plac'd or Placed, Snatch'd or Snatched, Fish'd or Fished, Wak'd or Waked, Mix'd or Mixed, Pass'd or Passed, Dwell'd or Dwelled, Smell'd or Smelled.

Q. What Letters require a *d* after them to form the Time Past?

A. *B, g, v, w, z, s, and th*, when sounded soft, and when a long Vowel goes before *l, m, n, r*, they more easily unite with *d*, than *t*; as *Liv'd, Smil'd, Raz'd, Believ'd, &c.* from *Live, Smile, Raze, Believe.*

Except when the long Vowel is shortned before *l, m, n, r*, or when *b* and *v* are chang'd into *p* or *f*, and the softer Sound of *s* and *th* passes into their harder Sound; as, *Felt* from *Feel*, *Dealt* from *Deal*, *Dreamt* from *Dream*, *Meant* from *Mean*, *Left* from *Leave*, *Bereft* from *Bereave*.

Q. What is the second Irregularity?

A. The second Irregularity is when the Present Time of the Affirmation ends in *d* or *t*, for then the Past Time is the same with the Present, as *Read* in the Present, is *Read* in the Past.

So

So *Cast* in the Present, is *Cast* in the Past. But it is very probable these are Contractions of *ed*, and were originally *Readed*, *Casted*, in the Past Time, and wou'd be well distinguish'd by *dd* and *tt*, as *Read'd*, *Cast't*.

Q. What other irregular Words have we?

A. There are many more; an Alphabetical List of the Principal of them follows.

PRESENT TIME.

PAST TIME.

*Awake**Awoke**Abide**Abode**Be**Been**Bend**Bent**Unbend**Unbent**Bear**Bore, Born**Begin**Began, Begun**Bereave**Bereft**Beseech**Besought**Beat**Beat, Beaten**Bind**Bound**Bite**Bit, Bitten**Bleed**Bled**Blow*

<i>Blow</i>	<i>Blew, Blown</i>
<i>Break</i>	<i>Broke, Broken</i>
<i>Breed</i>	<i>Bred</i>
<i>Bring</i>	<i>Brought</i>
<i>Buy</i>	<i>Bought</i>
<i>Catch</i>	<i>Caught</i>
<i>Chide</i>	<i>Chid, Chidden</i>
<i>Choose or Chuse</i>	<i>Chose, Chosen</i>
<i>Cleave</i>	<i>{ Clave</i>
	<i>{ Cleft</i>
	<i>{ Clove, Cloven</i>
<i>Come</i>	<i>Came, Come</i>
<i>Creep</i>	<i>Crept</i>
<i>Crow</i>	<i>Crew, Crow'd</i>
<i>Dare</i>	<i>Durst or Dared</i>
<i>Die</i>	<i>Died, Dead</i>
<i>Do</i>	<i>Did, Done</i>
<i>Draw</i>	<i>Drew, Drawn</i>
<i>Dream</i>	<i>Dreamt</i>
<i>Drink</i>	<i>Drank, Drunk</i>
<i>Drive</i>	<i>Drove, Driven</i>
<i>Dwell</i>	<i>Dwelt</i>
<i>Eat</i>	<i>Eat or Ate</i>
<i>Fall</i>	<i>Fell, Fallen</i>
<i>Feed</i>	<i>Fed</i>
<i>Feel</i>	<i>Felt</i>
<i>Fight</i>	<i>Fought</i>

Find

Find	Found
Flee	Fled
Fling	Flung
Fly	{ Flew and Fled, { Flown
Forsake	Forsook, Forsaken
Freight	Fraught
Freeze	Froze, Frozen
Geld	Gelt and Gelded
Get	Got
Give	Gave, Given
Guild	Gilt and Guilded
Gird	Girt and Girded
Grind	Ground
Go	Went, Gone
Grow	Grew, Grown
Hang	Hung, Hang'd
Have	Had
Behave	Behaved
Hear	Heard
Help	Helped or Helpt
Hew	Hewed, Hew'n
Hide	Hid, Hidden
Hold	Held, Holden
Keep	Kept
Know	Knew, Known
Lay	Laid

Lead

<i>Lead</i>	<i>Led</i>
<i>Leave</i>	<i>Left</i>
<i>Leap</i>	<i>Leapt</i>
<i>Lend</i>	<i>Lent</i>
<i>Lie</i>	<i>Lay, Lay'n</i>
<i>Lose</i>	<i>Loft</i>
<i>Loose</i>	<i>Loosed and Loos'd</i>
<i>Make</i>	<i>Made</i>
<i>Mean</i>	<i>Meant</i>
<i>Mow</i>	<i>Mowed, Mown</i>
<i>Meet</i>	<i>Met</i>
<i>Rend</i>	<i>Rent</i>
<i>Ride</i>	<i>Rid or Rode</i>
<i>Ring</i>	<i>Rang, Rung</i>
<i>Rise</i>	<i>Rose, Risen</i>
<i>Run</i>	<i>Ran, Run</i>
<i>Say</i>	<i>Said</i>
<i>See</i>	<i>Saw, Seen</i>
<i>Seek</i>	<i>Sought</i>
<i>Seeth</i>	<i>Sod, Sodden</i>
<i>Sell</i>	<i>Sold</i>
<i>Send</i>	<i>Sent</i>
<i>Shake</i>	<i>Shook; Shaken</i>
<i>Shear</i>	<i>Shore, Shorn</i>
<i>Shew or Show</i>	<i>Shewed, Shewn</i>
<i>Shine</i>	<i>Shin'd and Shone</i>
<i>Shoot</i>	<i>Shot, Shoten</i>
	<i>Sbrink</i>

<i>Shrink</i>	<i>Shrauk Shrunck</i>
<i>Sing</i>	<i>Sang, Sung</i>
<i>Sink</i>	<i>Sank or Sunk</i>
<i>Sit</i>	<i>Sat</i>
<i>Slay</i>	<i>Slew, Slain</i>
<i>Slide</i>	<i>Slid, Slidden</i>
<i>Sleep</i>	<i>Slept</i>
<i>Sling</i>	<i>Slung</i>
<i>Smell</i>	<i>Smelt</i>
<i>Smite</i>	<i>Smote, Smitten</i>
<i>Speak</i>	<i>Spoke, Spoken</i>
<i>Spell</i>	<i>Spell'd or Spelt</i>
<i>Spill</i>	<i>Spill'd or Spilt</i>
<i>Spend</i>	<i>Spent</i>
<i>Spin</i>	<i>Spun</i>
<i>Spring</i>	<i>Sprang or Sprung</i>
<i>Stand</i>	<i>Stood</i>
<i>Stick</i>	<i>Stuck</i>
<i>Sting</i>	<i>Stung</i>
<i>Steal</i>	<i>Stole, Stolen</i>
<i>Stink</i>	<i>Stunk</i>
<i>Strike</i>	<i>Struck, Stricken</i>
<i>Spit</i>	<i>Spat</i>
<i>Strive</i>	<i>Strove, Striven</i>
<i>Swear</i>	<i>Swore, Sworn</i>
<i>Sweep</i>	<i>Swept</i>
<i>Swell</i>	<i>Swell'd, Swoln</i>
	<i>Swing</i>

Swing	Swung
Swim	Swum or Swam
Take	Took, Taken
Tear	Tore, Torn
Teach	Taught
Tell	Told
Think	Thought
Thrive	Throve, Thriven
Throw	Threw, Thrown
Tread	Trod, Trodden
Weep	Wept
Wind	Wound
Win	Won
Wear	Wore, Worn
Weave	Wove, Woven
Write	{ Writ and Wrote, { Written
Work	{ Wrought and { Worked
Wring	Wrung.

Q. How are these irregular Affirmations form'd or us'd?

A. Thus; *I fly*, in the Present Time.

I flew, fled or did fly, or *I have or had flown*, in the past.

I.

I shall

I shall or will fly, or I shall have flown in the Time to come.

Or to be a little more exact.

I fly, or am flying, in the present Time of the Action not finished.

I have flown, in the present Time of the Action just finished.

I flew, fled, or did fly, i. e. was flying, in the past Time of the Action not finished.

I had flown, in the past Time of the Action some Time since finished.

I shall fly, i. e. be flying, in the Time to come of the Action not finished.

I shall have fled, or flown, i. e. done flying, in the Time to come of the Action finish'd.

And so of the rest, or in the present Time.

Sing. *I fly, Thou fliest, or You fly, He flies, Plur. We, Ye, and They fly.*

In the past Time.

Sing.

Of AFFIRMATIONS. 97

Sing. *I flew or fled, Thou fled'st, or You fled, He fled.* Plur. *We, Ye, and They flew or fled.*

Sing. *I have or had fled or flown, Thou hast or had'st fled or flown, You have or had fled or flown.* Plu. *We, Ye, and They have or had fled or flown.*

In the Time to come.

Sing. *I shall or will fly, Thou shalt or wilt fly, or You shall or will fly, He shall or will fly.* Plu. *We, Ye, and They shall or will fly.*

Sing. *I shall have flown, Thou shalt or wilt have flown, or You shall or will have flown, He shall or will have flown, We, Ye, and They shall have flown.*



Of PARTICLES.

2. **W**HAT are Particles?

A. Particles are little Words that express or denote some Circum-
F stance

stance, Manner or Quality of an Action, and join Sentences together.

Q. How many Sorts of Particles are there?

A. Three; commonly call'd Adverbs, Prepositions, and Conjunctions.

Q. What is the Use of the first Sort of Particles call'd Adverbs?

A. They are used to denote some Circumstance, Manner, or Quality of the Words to which they are join'd; as, *How, When, Where, or Whether, or No, one Is, Does or Suffers, when join'd to an Affirmation; as, I love you dearly, He reads well, She dances awkwardly, He sings now, The Play is acted here, It is a Doubt whether he sings or not: It is join'd to a Quality; as, He is very happy, He is always Fortunate, a Woman truly loving is ever disappointed; a Wife seldom scolding is very rare, &c.*

'Tis sometimes joined to another Particle; as, *I live very comfortably, He lives very happily.*

Q. How many Classes or Heads are this Sort of Particles divided into?

A. They

A. They are distinguish'd according to their Significations into Particles of Time, of Place, of Order, of Number, of Quantity, of Quality, of Affirmation, of Negation, of Doubting, of Comparison, and of Passions of the Soul.

Q. What are Particles of Time?

A. Such as relate to the Time present, past, or to come, or to an undetermin'd Time.

To the Time present; as, *Now, To Day.*

The Time past; as, *Already, Before, Yesterday, Heretofore, Long since.*

The Time to come; as, *To-morrow, Not yet, Hereafter, Henceforth or Henceforward, By and by.*

An undetermin'd Time; are, *Often, Oftentimes, Seldom, Daily, Yearly, Always, When, Then, Ever, Never.*

Q. What do you mean by Particles of Place?

A. Particles of Place relate to all Sorts of Place indifferently, and serve only to mark the Difference of the Distance

tances and Situation, in Regard either to the Person that speaks, or the Things that are spoken of; as, *Where, Here, There, Elsewhere, Everywhere, No where, Somewhere, Above, Below, Within, Without, Whither, Hither, Thither, Upward, Downward, Whence, Hence, Thence.*

The Notion of Order or Rank is inseparable from that of Place, under which they are naturally comprised, and a great many of them refer both to Order and Place; as, *Above, Below, Behind, &c.* But these rather belong to the second Sort of Particles call'd Prepositions; those that relate to Order are; *Secondly, Thirdly, Fourthly, Afterwards.*

Q. Which are Particles of Number?

A. Particles of Number are, *Once, Twice, Thrice.* But afterwards we express the Number by two Words; *Four Times, Five Times, &c.* Also *Rarely, Seldom, Frequently, Often,* signify an indefinite Number.

Q. What do you mean by Particles of Quantity?

A. Particles

A. Particles of Quantity serve to denote the Price or Value of Things, as well as any Quantity of them; as, *How much*, i. e. *How great*, when it signifies Quantity; but *How many*, when it signifies Number, as, *Enough*, i. e. what is sufficient, &c.

Q. Which are Particles of Quality?

A. Such as are derived of Qualities and denote the same Quality as the Words they are derived from do; as, *That was nobly done*, or *That was a noble Deed*; *God's Mercy is infinite*, or *God is infinitely merciful*; so from *Just*, *Wise*, *Prudent*, *Brave*, *Right*, *Constant*, &c. come the Particles *Justly*, *Wisely*, *Prudently*, *Bravely*, *Rightly*, *Constantly*, &c.

Q. Which are Particles of Affirming?

A. Particles affirming absolutely; are, *Verily*, *Truly*, *Undoubtedly*; of Consent are, *Yea*, *Yes*.

Q. Which are Particles of Negation or Denying?

A. *No*, *Not*, *Nay*, *In no Wise*. *No* and *Nay*, are used absolutely, that is, without being join'd to any other Word;

as, *Will you do it?* A. No. *Not* is used when joined to some other Word; as, *I do not love it, I do not read, He is not well.*

Q. Which are Particles of Doubting?

A. Particles of Doubting are, *Perhaps, Peradventure, By Chance*, i. e. *it may be so, or not so.*

Q. Which are Particles of Comparison?

A. Particles of Comparison are, *How, As, So, How much, More, Less, Least; Most, Very, Rather, Than, Also, Exceedingly, Almost, Well-nigh, Little Less, Least of all, As it were, Alike, Otherwise, Differently, Far Otherwise.*

Passions of the Soul are either the Result of a surprized Judgment denoting either

Admiration; as, *Heigh, Lo! O, Oh;*
Doubting or Considering; as, *Hem, Hy.*

Despising; as, *Pish, Sby, Tush.*

A surpriz'd Affection denoting Mirth or Joy; as, *Ha, Ha, He.*

Sorrow;

Sorrow; as, *Oh, Oh, Ah, Woe is me.*

Love and Pity; as, *Ah, Alack, A-las.*

Hate and Anger; as, *Vaugh, Hau, Pby, Foh.*

Exclaiming or crying out; as, *Oh, Sobo.*

Silencing; as, *Whist, Hush.*

Attention; as, *Ha!*

Q. What is the Use of the second Sort of Particles call'd Prepositions?

A. The second Sort of Particles denote some Circumstances of Actions, or they are added to Words to shew the Respect or Relation one Thing has to another; as, *Peter goes over the Bridge, Charles went under Temple-Bar, I go to London, the King came from St. James's, John dwells at the Market, Charles lives in the College, He lives within the City, or without it.*

Q. How do you know this Sort of Particles?

A. By their not making compleat Sense without another Word after them; as, *of, to, with, from, against,* all which I know to be Particles of this

Sort, because I can't in compleat Sense say, *I spoke of, You go to, He went with, they came from, To speak against:* But, *I spoke of him, You go to Windsor, He went with us, They came from Oxford, To speak against Religion, &c.*

Q. Have these Particles any different Acceptations?

A. These Particles have a great Variety of Acceptations; it would require a distinct Treatise to explain them all: Some few of the Principal of them here follow with their most usual Acceptations.

ABOVE, chiefly relates to Place, and answers to *Below* or *Beneath*; as, *His Chamber is above mine.*

It hath also divers other Acceptations.

1. It denotes being higher in Greatness, Excellency, or any Degrees of Honour, &c. as, *Cæsar cou'd not abide to have any above him, i. e. in Power, &c. He is above him in Learning.*

2. **ABOVE**, signifies *Beyond* or *More Than*; as, *Above his Strength, i. e. Beyond. He minded none of those above the rest, i. e. more than the Rest.*

3. It

3. It denotes *More* or *Longer Than*; as, *He fought above two Hours*, i. e. *More or Longer than*, &c.

4. It denotes *Besides*; as, *Over and above these Evils there was*, &c. i. e. *Besides*.

ABOUT, relates both to Place and Time; as, *About Noon*, *About the Field*.

1. It is used to denote within the Compass, or in some Part of; as, *They have set up a Shop about Cheapside*, i. e. *in some Part of*, or *near Cheapside*.

2. It signifies *Round about*; as, *They made a Trench about the Camp*, i. e. *Round about*, &c.

Concerning or *Of*; as, *He wrote about the Circulation of the Blood*, i. e. *Concerning or of*, &c.

Nigh or *At*; as; *It was about* i. e. *Nigh*, or *At Night*.

ABOUT, being put to Words of Measure, signifies *Almost*, *Near upon*, *More or Less than the Measure*; as, *About four Fingers long*, *About five Busbels*.

ABOUT, being put to Affirmations, signifies *Ready to do*, or the future Time of the Action; as, *He is About to fight*, i. e. *He is ready to fight*, *He is About to depart to Morrow*, i. e. *He will*.

It denotes also the present Time of the Action, and imports one's being busied and employ'd in the doing of any Thing; as, *I am about Business*, i. e. *Doing or Designing it*.

But the Time of *About* depends rather upon the helping Affirmations.

AFTER, relates to Time and Place; it denotes the Posteriority of Time, and Inferiority of Place or Order, and is opposite to *Before*.

1. Posteriority of Time; as, *After the Deluge Abraham was born*, *After the Death of our Saviour Jerusalem was destroy'd*.

2. Inferiority of Place or Order, i. e. A lower Degree of Place or Order, *As the Sheriff is after the Mayor*, *His Place is after the Master's*.

But when *After* is put to Affirmations,

tions, it has Reference only to *Time*; as, *After he had dined.*

AFTER, sometimes signifies *According to*, or *in Imitation of*; as, *to paint after Raphael, i.e. according to, or in Imitation of his Manner, He writes after his Copy, i.e. According to, &c.*

It signifies *For*; as, *She longs after Melons, i.e. She wishes for Melons with an ardent Desire, After all, i.e. After having well examin'd all Things, every Thing being well consider'd.*

AGAINST, hath two particular Significations very different from one another: In one it is used to denote Opposition, Contrariety; in the other, Situation of Place.

And each of these two Significations has also two distinct Uses from one another.

I. In the first Acceptation *Against*, sometimes serves to denote a direct Opposition, by which one designs *to fight, to attack, to destroy* a Person or Thing; as, *To march against the Enemy, To conspire against the King, To speak against Religion.*

So likewise *To speak for*, or *against*, Thing or Person being understood.

AGAINST, as it relates to Place, signifies first, *Over against*; as, *His House is against mine*, *He lodges against the Church*, *I was placed against him*.

2dly. It denotes Contiguity, or joining to; as, *To fasten a Thing against the Wall*, *He built a Wall against my House*.

It signifies *From*; as, *To defend the Myrtle against the Cold*, i. e. *From the Cold*.

For; as, *He prepares a Dinner against to Morrow*. i. e. *For to Morrow*.

Over, join'd with *Against*, is only used to denote opposite Position of some Thing, Person or Place; as, *His House was over against Mine*, *one over against the other*, *over against that Place*, *He stood over against him*.

AMONG or AMONGST, signifies as much as *Between* or *Betwixt*; but with this Distinction in their Use. *Between* or *Betwixt*, properly signifies between two; and ought never to be used when we speak of more than two Persons or Things:

Things: But *Among*, the Contrary, being a very improper Way of speaking.

At, denotes Nearness to a Thing or Place; also Time, Price, the Instrument, Cause, Manner, &c. and signifies

In, as *At School*, *At Church*, *At London*, i. e. *in the School*, &c. *It lies at the Bottom*, i. e. *in the Bottom*, *At the Beginning*, i. e. *in the Beginning*.

About, as, *At Sun set*, *At Break of Day*, i. e. *About Sun set*, &c. *Near*, or *Close by*; as, *He watches at the Door*, i. e. *Near the Door*.

For; *He sold it at a great Rate*, i. e. *For a great*, &c. *What do you sell it at?* i. e. *For what do you sell it?*

With; as, *he plays at Cards*, i. e. *With Cards*.

According to; as, *at his Pleasure*, i. e. *According to his Pleasure*.

On or *Upon*; as, *Mr. Shore was excellent at the Trumpet*, and *at the Lute*, i. e. *on*, &c. *Mr. Lully is skilful at the Hautboy*, i. e. *on*, &c.

It is used also to denote all Sorts of Business or Action; as, *To be at Study, To be at Dinner, To be at Writing, i. e. He studies, He dines, He writes, &c.*

BEFORE, is used to denote Priority of Time, Order, Rank, Situation, &c.

Priority of Time; As, *Before the Flood, Before the Birth of Christ.*

Priority of Order; as, *The Captain marches before the Soldiers, The Horse goes before the Cart.*

It is used to mark the setting or placing of a Person or Thing, and denotes Nearness; as, *Put it before the Fire, i. e. over against or near, &c. He lay'd down the Child before the Palace Gate, i. e. over against or near.*

It is used by Way of Comparison, and denotes Preference of any Kind; as, *He values Gold before Learning, i. e. more than, &c.* And in this Sense it signifies as much as

Beyond; as, In many Acts before all, and in Rhetorick behind none; Before all, i. e. Beyond all.

Of PARTICLES.

III

It signifies also, *Rather or Sooner. I shall want Power before I shall want the Will to serve you, i. e. Sooner, &c.*

BEHIND, relates to Place, and is directly opposite to *Before*; as, *Behind the Door, Behind your House.*

It is used likewise when we speak of Things that have not, strictly speaking, any Face or Forepart; as, *He hides himself behind the Tree, He lies behind the Bush, i. e. On the further Side.*

It is used also in a Figurative Manner, when we speak of a Person that excels others in any Thing; as, *In that Part of Learning, he leaves all others far behind him, i. e. He excels all others.*

BENEATH or BELOW, is generally used in Respect to Place or Situation, and answers to *Above*; as, *Beneath the Firmament.*

It is used also to denote the being inferior, or less than another in any Kind; as, *He is beneath him in Honour, i. e. not so honourable, He is beneath or below him in Learning, i. e. not so well Learned.*

This

This is a particular Phrase, *It is beneath or below him to do so and so, i. e. He wou'd scorn, &c. or be ashamed to do it.*

Between or Betwixt, relates to Time and Place, and is spoken of two Terms or Words, when the Space of Time or Place of which we speak, is included; As, *Between the Promise made to Abraham, and the Coming of the Messias; i. e. The space of Time which was from the Time when the Promise was made to Abraham, and to the Time of the Coming of our Saviour. Between Heaven and Earth, i. e. The Space that is between the Places, Heaven and Earth.*

I. And in these Phrases *Between or Betwixt Hope and Fear, Between the Father and the Son, Between you and me*; there are always two Terms consider'd, as being equally distant from the Subject of which we speak. As for Instance in the first Sentence; *The Man is between Hope and Fear, i. e. The Man is as distant, or as far from Hope*
as

as he is from Fear; or, He has as much Hope as he has Fear.

It signifies *In the Middle*, or *Thereabouts*; as, *The River ran between the two Fields, i. e. In the Middle, &c. He sat at Dinner between or betwixt them, i. e. In the Middle of them, &c.*

It denotes Society or Union; as, *There was a Conference between them. There is a great Friendship between him and me.*

It denotes Participation or Sharing; as, *The Grey is between the White and the Black, i. e. The Grey Colour partakes of Part of the White, and Part of the black Colour.*

It denotes Privacy; As, *That was done between them both, i. e. Privately, or That no Person joined with them in doing a Thing.*

BEYOND, relates chiefly to Place, or to the further Side of which any Thing is or goes; as, *Beyond the Mountain, Beyond Kensington.*

It is used also to denote any Sort of Excess, either good or bad, and is applied to any moral Things; or Things relating

relating to the Manners of Men; As, *He goes beyond all in Justice*, i. e. *He excels all*, &c. *It pleases him beyond Imagination*, &c. i. e. *It exceeds your Imagination to think how it pleases him*. *He rewarded him beyond his Merits*, i. e. *The Reward was greater than he deserved*.

It signifies Superiority in any Thing; As, *He went beyond all in Valour, in Strength*, i. e. *He excelled them*, &c.

It signifies Over; as, *He is gone beyond Sea*, i. e. *over Sea*.

By, denotes the efficient Cause of a Thing or Action, or the Cause by which a Thing is perform'd or done, the Motive which makes one do a Thing, and the Means which contribute to that End; As, *He was slain by his Enemy, but was wounded first by his own Fear, then by his Enemy's Sword*.

1. It denotes the efficient Cause of a Thing or Action; As, *All Things were created by the Word of God*.

2. The Motive which makes one do a Thing; as, *She is hurried on by her Passion*.

3. It denotes the Means by which a Thing

Thing is done, or which contributes to the doing it. *He satisfies all the World by his Conduct: He received the Letters by the Post: He persuades by his Reason: He did it by the Assistance of his Friends.*

It signifies as much as

In; as, By Day, By Night, i. e. In the Day Time, In the Night Time, &c.

Through; as, He went by Kensington, i. e. Through Kensington.

Besides; as, By the Mark, i. e. Besides the Mark, &c.

At; as, To come by, i. e. To obtain or come at.

Nigh or Near to; as, She sat down by a Spring of Water, i. e. Nigh or Near to, &c.

BESIDE (i. e. by the Side) denotes Nearness and signifies as much as,

By or Nigh to; as, He stood beside the River, i. e. By or Nigh to the River. Lay my Bones beside his Bones, i. e. Nigh to, &c.

It denotes Erring or Wandring; as, *He shoots beside the Mark, i. e. From, &c. He is besides himself, i. e. Mad.*

Also

Also *Except, Save, or But*; as, *No Body Thinks so besides myself, i. e. Except, But, &c.*

But its chief Use is to denote Augmentation or Addition; as,

More, More than, Over and Above; as, *There were many Things besides these, i. e. More than, &c.*

FOR, As a great many Significations, but denotes chiefly, for what Purpose, End or Use; or for whose Benefit or Damage any Thing is done; as, *Christ died for us. He got a Dinner for Peter.*

1. For serves to denote the End or Object which one proposes in any Action; as, *To fight for the Publick Good.*

2. It serves to mark the Motive, the Cause, the Subject of any Action, and may be rendred by, *in Consideration of*; as, *God hath done all Things for his own Glory, He does all for the Sake of Virtue, He liv'd high enough for his Estate, James was rewarded for his Valour.*

3. It

3. It is used to denote the Use for which a Thing is done; As, *Chelsea Hospital was built for disabled Soldiers.*

4. It denotes Profit, Advantage or Interest, or in Favour of; as, *The Lawyer pleads for his Client, I do it for your Interest.*

5. It denotes for what a Thing is proper or not; as, *A good Horse for the Chariot, It is a good Remedy for the Fever;* in which last Example *To Cure* is understood; and likewise in all such Phrases, for *For* never signifies *Against*; and therefore some Affirmation is always understood.

6 It signifies Agreement or Help in Opposition to *Against*; as, *William is for me, John is against me.*

7. Convenience or Inconvenience of a Thing; as, *This Hat is too little for me, The House is too little for the Family.*

8. It is used to denote Exchange or Trucking, Recompence, Retribution, or Requital, and Payment; as, *He changed Silk for Lace, He rewarded him for his Service, To render Evil for Evil,*
He

He gave a great Sum for the Diamond.
Hither we may likewise refer these Phrases, *Eye for Eye, Fault for Fault.*

9. *In Place or Instead of*, as, *Harry did Duty for John.* Sometimes it denotes a Mistake; as, *He speaks one Word for another, To take one Person for another*, and in this Sense we are to take this Phrase, *Whom do you take me for?* When a Man supposes all that Respect is not paid him which he thinks his Due.

10. Distribution. *I appointed one Room for every Company, He sets down twelve Acres for every Man.*

11. It denotes the Condition of Persons, Things, and Times, *He was taxed enough for his Estate*, i. e. *Considering his Estate.* *He was a learned Man for those Times*, i. e. *Considering*, &c.

12. It likewise signifies in the Quality of; As, *He had him for a Tutor, He hired him for a Coachman, He suborned him for a Witness.*

13. *Because of*, or *By Reason of*; as, *To punish a Man for his Crimes*, i. e.

Because

Because of, &c. He could not walk for Age, i. e. By Reason or Because of, &c.

It signifies *As* or *To be*; *As, He was sent as a Pledge, i. e. As, or To be a Pledge.*

During; as, He was Captain of the Fort for Life, i. e. During Life.

Concerning About, As to, As for me, i. e. Concerning me.

Notwithstanding; as, For all his conceited Wisdom he was a Fool. And after we have been speaking of a Person's Faults, we add, For all that, He is an honest Man, i. e. Notwithstanding all that, &c.

FROM, signifies Motion from a Place, and then it is put in Opposition to To; as, He goes from London to York, He goes from School.

1. It is used to denote the Beginning of Time; *As, From the Creation of the World. From the Birth of Christ.*

2. It denotes the Original of Things; *as, It grew so big from a small Seed, He is descended from the Family of the Stuarts.*

3. It

3. It denotes the Order of a Thing; As, *From Head to Foot, From First to Last.*

And in these three last Senses, it is put before the former Particles; As, *From thence, i. e. From that Place. From hence, i. e. From this Place. From henceforth, i. e. From this Time, or At all Times after this.*

It signifies Off; As, *He took me from the Ground, i. e. Off the Ground.*

In or *Into*, serves chiefly to denote or mark Time, Place, the Manner of Being, of Thinking, and of Acting or Doing, the Motive which causes one to act, and the Means we use to act by.

In relates to Rest; *Into*, to Motion; As, *Peter lives in the House*; not *Into*, &c. But *Peter goes into the Cellar.*

1. It relates to Time; As, *In the Summer, In the Winter.*

2. To Place; as, *In the City, In the Country.*

3. It denotes the different Postures and Dispositions of the Body, and the diverse Manners of Existence or Being either of Persons or Things, with Relation

lation either to Art or Nature; as, *To be in a suppliant Posture, To be in good Health, An Army in Battle Array, He is in a Robe of State, He is in his Shirt.* This last Phrase is used to signify without his upper Garments, or in his Shirt only.

4. It denotes the different Circumstances of a Person's Fortune and Affairs; as, *To be in Favour, To be rich in Land, in Money, To be in War, To have his Affairs in a good Condition.*

5. It serves to express the different Manners of Being, with Relation to the Passions and Affections of the Soul, to the Thoughts and Operations of the Mind; as, *To be in Fear, To be in Doubt, To put him into good Humour, To take it in good Part, His Memory is in Esteem.*

6. It denotes also the Motive and Object; as, *He did it in Revenge, He works in Hope.*

7. It signifies as much as *Among*; as, *The wicked Man has not God in all his Thoughts, i.e. Among all his Thoughts, or In any of his Thoughts.*

G

8. Change

8. Change of Person or Thing; as, *They turn Brass into Gold, Narcissus was changed into a Flower.*

9. In signifies sometimes *Against* or *Into*; as, *He ran the Poker in my Face, He put it in his Mouth.*

OF] denotes Relations betwixt the Word that goes before, and the Word that follows it, whether that Word be Name, Quality, or Affirmation; as, *The Son of Adam.*

1. It signifies the Author of a Thing; as, *The Works of Milton, i. e. The Works which Milton wrote.*

2. It signifies the Possessor or Owner of a Thing; as, *The Palace of the King.*

3. It signifies the Subject; as, *A Cup of Water, A Piece of Bread.*

4. It signifies Concerning, or the Object or Matter about which you Speak or Write; as, *A Treatise of Virtue, or on, or concerning Virtue He writes of Mathematicks.*

5. It signifies the Matter of which a Thing is made; as, *A Cup of Gold, A Pillar of Marble, i. e. A Cup made of*

of Gold, *A Pillar made of Marble*: Which Phrases may be turned into Qualities; as, *A golden Cup, A Marble Pillar.*

6. The Means or Cause; as, *To die of Hunger, To die of a Consumption.*

7. It is used to denote the Quality of a Person or Thing; as, *A Man of Honour, An Affair of Importance.*

8. It sometimes denotes an active Sense; as, *The Providence of God, i. e. The Providence by which God takes care of all Things.* Sometimes a passive Sense; as, *The Fear of God, i. e. by which he is feared.* Sometimes it denotes both these Senses; as, *The Love of God, i. e. the Love with which God loves his own People; or, the Love with which good Men love God.*

9. It is sometimes only a Note of Explication or Specification; as, *The City of London, the City of Rome.*

10. It signifies *Among*; as, *Of five Horses four were Blind, i. e. Among five Horses, &c.*

From; as, *South of London, i. e. South from, &c.*

But sometimes we express *Of*, especially when it signifies Possession, by the Genitive Case; as, *The King's Palace*, i. e. *The Palace of the King*.

OFF] Signifies Separation or Distance; as, *To put off his Cloaths*, *He stood off from the Fire*.

1. It denotes Delay; as, *He puts me off*, i. e. *Delays*.

2. *Off* and *On* being join'd together denote Inconstancy or Unsettledness; as, *He is off and on with me*, i. e. *He sometimes agrees, and sometimes will not*.

ON or UPON] Relates both to Time and Place; as, *On or Upon that Day*, *On or Upon the Table*.

1. When *On* or *Upon* relates to Place it has diverse Uses where it is employ'd in a Sense more or Less Proper. It every where denotes the Superiority of the Situation, [that is, being uppermost or over] of Persons or Things, in Respect to one another; as, *To put the Dish on, or upon the Table*, *To lie on or upon the Bed*, *To put his Hat on or upon his Head*, *A Bridge on or upon the Thames*.

2. And

2. And in Allusion to this Acceptation it is used in speaking of the Imposition or raising of Taxes, Contributions, &c. and then it serves to denote either the Persons of whom the Taxes are demanded, or the Funds from whence the Taxes are raised; as, *He laid Contributions on, or upon all the Enemy's Country, It is paid out of the Tax upon Malt and upon Coals, Candles, &c.*

3. In speaking of Business, it is used to denote what we are doing, and the Matter or Subject of our Conversation, Deliberation or Application; as, *To dispute on or upon the Subject of, &c. To deliberate on or upon such a Proposition, To make Notes on or upon such an Author.*

4. It also serves to denote the Cause or Occasion of doing any Thing; as, *Upon the News of her Arrival, he presently departed, On or upon the Advice of the Approach of the Enemy they fled.*

5. It serves to denote by the Virtue or Consideration of what a Person says, does, or designs any Thing; as, *On*

or *Upon those Hopes we married, He ventured relying upon the publick Faith, i. e. By Vertue of, In Consideration of, &c.*

6. It denotes the Terms which one makes use of to affirm any Thing; as, *I protest on or upon my Honour, On or upon my Conscience, To swear on or upon the Gospel.*

It signifies *Concerning*; as, *He has agreed on that Matter, i. e. Concerning, &c.*

Also *After*, and denotes Reiteration or repeating of Something already done or spoken; as, *He thanks me with Letter upon Letter, He repeats Line upon Line, and Precept upon Precept.*

When it is joined to Affirmations, it signifies as much as *Forward or Continuation*; as, *To go on, i. e. To go forward, &c. and answers to off*; as, *To put on, To put off.*

OUT or **OUT OF**] refers to the Matter, Place, Time, Number, or Multitude from whence any Person or Thing comes, goes, is sought, fetcht, taken, &c. as, *He took it out of the Fire, He came out of the Church.*

It

It denotes the Reason or Cause of a Thing; as, *She did it out of Spite, i. e. By Reason of Spite.*

It signifies Distance; as, *Go out of my Sight, i. e. From my Sight.*

It signifies not within the Reach of; as, *Out of Gun Shot, i. e. not within the Reach of, &c.*

It signifies Not in; as, *Out of Date, Out of Place, Out of Fashion, Out of Heart, i. e. Not in Date, &c.*

OVER] refers to the Height of Place, above which, any Thing is said to be, or to be done; as, *A black Shower hangs over his Head, He holds the Sword over her Head.*

It refers to the Distance of Place, beyond or cross, or overthwart which any Thing moveth or is made to move; as, *He goes over Sea, i. e. Beyond or Cross, &c.*

It denotes Excess; as, *It comes by over much Ease, i. e. too much, &c. No Body is over happy, i. e. too, &c.*

It signifies Above; as, *It is not two Fingers over, i. e. Above.*

It signifies *Through*, as, *He is known all over the World*, i. e. *Through the whole*, &c.

It signifies *Power* or *Authority*; as, *The Captain is over the Soldiers*, i. e. *Above* in *Command* or *Dignity*.

Besides; as, *He gave me four over*, i. e. *Besides*, &c.

Being put after *Affirmations*, it signifies *To desist* or *leave off*; as, *He gives over*, i. e. *He desists*, &c.

THOROUGH or THROUGH] serves to mark the efficient Cause Means, or Medium, but chiefly the local Medium, tho' it signifies the Moral and Natural likewise.

1. The efficient Cause; as, *Nothing is done but through*, i. e. *by the Permission of, God, The World was created through or by the Power of, God*.

2. The Motive; as, *He does it through Envy*.

3. It relates to Place, and denotes Presence and Movement into Place; as also the Medium or middle Place; as, *The Power of God is seen throughout the World, He ran him through the Body,*
The

The Beams of the Sun pass from Heaven through the Air to the Earth.

Quite through, i. e. Through both Sides.

TILL or UNTIL] relates only to Time; as, *He staid till four a Clock.*

Till signifies Before; as, *They did not dare to begin the War, till the Ambassadors were come back from Rome, i. e. Before.*

It denotes Delay; as, *He hath born gently with me till or until now.*

To or UNTO] not much used, signifies Motion to a Place; as, *I go to Windsor.*

Relation; as, *Faithful to his Sovereign, good to his Friend.*

It denotes the Use for which a Thing is design'd; as, *A Mill to grind Coffee, A Bason to wash Hands.*

Capacity, Aptitude and present Disposition: as, *a Man qualified to undertake any Thing, It is easy to do, Wine fit to drink.*

Design or Intent; as, *To invite to Dinner, To have somewhat to do.*

It signifies In, as, *To Day, i. e. In this Day, To Morrow, i. e. in the next Day.*

For; as, *He did it to the End*, i. e. *For the End She had fivethousand Pounds to her Portion*, i. e. *For*, or *To be her Portion*.

Before; as, *You promised me to my Face* i. e. *Before*, &c.

About; as, *Of, Concerning*, i. e. *Speak to the Head we agreed on*.

Towards; as, *I thank you for your Kindness towards me*, i. e. *to me*.

Till or *Until*; as, *The Meeting is put off to November*, i. e. *Until November*, and here it denotes Delay.

In Comparison of; as, *He is nothing to Hercules*, i. e. *In Comparison of Hercules*.

May or *Can*, or *Will*; as, *I have none to comfort me*, i. e. *Who May, Can or Will comfort me*.

TOWARD or TOWARDS] is used to denote both Time and Place, though it does more naturally refer to Place than Time.

1. It denotes Time, but without any precise fixing of it; as, *Towards the Spring, Towards Noon, Towards the End of Winter*.

I

2. But

2. But it gives you a more precise and exact Distinction, when it is applied to Place; as, *The Troops march towards the Rhine, to have his Eyes turned towards Heaven.*

From *Ward* (see *Ward*) come *Hitherward, Upward, Downward, Foreward, Backward.*

UNDER] relates both to Place and Time.

But, as it relates to Time, it is ordinarily restrained to the marking the Time of a Reign or Government; as, *Under the Reign of Queen Anne, Under the Government of Augustus Christ was born*; but for shortness Sake, we say, *Under Queen Anne, Under Augustus.*

As it relates to Place, it denotes being lower in Situation or Place; as, *Every Thing that is under Heaven, or under the Earth.*

And it is in Allusion to this Acceptation, when we say, *He retired under the Cannon of such a Place, To put a Thing under Lock and Key.*

It signifies *Privately* or *Secretly*; as, *To do any Thing under Hand*, i. e. *Privately*.

Lower; as, *Under Lip*, *Under Side*, i. e. *Lower*.

WARD] is always set after another Word, and denotes the tendency of Persons or Things to one another; as, *Heavenward*; i. e. *To Heaven*, or *Toward Heaven*.

WITH] is used to denote Conjunction, Union, Mixture, Society, Accompanying, Means, Instrument, Manner, &c.

1. Conjunction, or Union: *He is Friends with all the World*.

2. Mixture, *To put a little Vinegar with a great deal of Oil*, *He mixes Water with his Wine*.

3. Society or Accompanying; *To dine with his Friends*, *To go with him*.

4. The Means; *With the Grace of God*, *with the Help of his Friends*, *He purg'd with Fallap*.

The Manner of Being or Doing; as, *To speak with Elaquence*, *To answer with Impudence*.

The

The Instrument; as, *He kill'd him with the Sword.*

Opposition or *Against*; as, *To fight with the French, i. e. Against, &c.*

WITHIN] refers both to Time and Place.

When it refers to Place, it denotes that the Person or Thing of which we speak, is contain'd or comprehended in that Place; as, *John is within the House, He walks within the Garden.*

When it refers to Time, it serves to fix and determine the Space of Time with Respect to the Thing to be done, or which is doing; as, *He will go within three Days, It will be finished within two Hours.*

WITHOUT] is put in Opposition to Within; as, *He is not within the House, for he is without Doors.*

It denotes Privation in speaking of a Good or Advantage, we have not; as, *We can do no good Thing without the Grace of God, He passes the Night without Sleep, i. e. Not having any, &c.*

Exclu-

Exclusion or being *Exempt* or *Free* from; as, *He spoke without Passion*, i. e. *Free from*, &c.

Without signifies *Not with*; as, *He did it without the Authority of Parliament*, i. e. *Not with*; &c. *Without Jesting*; i. e. *Not with*, &c.

It signifies *void of*; as, *He is without Understanding*, i. e. *Void of*, *He is without Money*, i. e. *Void of*, or *Has no Money*.

It signifies *Unless* or *Except*: *He will not come without being sent for*, i. e. *Unless* or *Except*, &c. *For without he be sent for*, is not good English.

It signifies *Besides*; as, *There were two hundred without the Boys*, i. e. *Besides*, or *not counting the Boys*.

Q. What is the Use of the third Sort of Particles call'd Conjunctions?

A. The third Sort of Particles or Conjunctions, join Sentences together, and shew the Manner of their Relation or Dependence on one another; as, *And*, *Also*, *So as*, *Nor*, *Neither*, *But*, *Unless*, *Nevertheless*, *However*, *Otherwise*, *If*, *Save*, *Except*, *Tho'*, *Altho'*,
As,

As, Namely, To wit, Why, Wherefore, For, Because, That, Therefore, Whereas, Since, Likewise, Thereupon, &c.

Q. How are they distinguish'd?

A. The Relation of one Sentence to another in Contexture, is either Consistence, Dependence, Repugnance, or Suspension.

The Consistence of Notions with each other is expressed by Conjunctions.

1. Copulative; as, *And, Also, Both, So as.*

2. Concessive; as, *Although, Albeit, At least.*

The Dependence of one Notion on another is express'd by

1. Causals; as, *For, Because.*

2. Conditionals; as, *If, So that.*

3. Illatives; as, *Therefore, Then, Thereupon.*

The

The Repugnance of Notions is express'd by

1. Disjunctives; as, *Either*, or *Whether*, these also mark Suspension or Doubting.

2. Exceptives; as, *But*, *Except*, *Unless*, *Yet*, *Otherwise*.

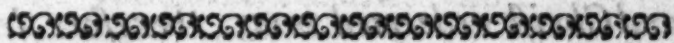
There are yet many other Classes of this Sort of Particles, but these shall suffice for the present. Their Nature and Use being best understood by a careful Attendance to, and Reflection, on the various Actions of our Mind in Discourse.



PART



PART IV.



CHAP. I.

Of the Construction of Sentences.

Q. **W**HAT is Construction?



A. The right joining of Words in a Sentence.

Q. What is a Sentence?

A. It is a Comprehension of three or more Words, whereby some Sentiment or Thought of the Mind is expressed; and is either Single or Compound.

Q. What

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Q. What is a single Sentence?

A. A single Sentence is that which has but one Affirmation, and one Name; as, *A Lie is abominable.*

Q. What is a compounded Sentence?

A. A compounded Sentence is, when two or more Sentences are joined together; as, *Life is short, and Art is long. Peter died, and so did James. Will you play, or will you not? This is the Man who did the Savage kill, He is the Man that stole the Horse. God created Man, and Christ redeemed him; therefore let us love our God and our Saviour.*

Q. Where is the Name or Word, of which any Thing is affirmed, to be placed?

A. Before the Affirmation; as, *I love, Thou readest, The Book is read, The Lawyer pleads, Cæsar conquered Pompey, Cicero and Cato were wise and learned.*

Q. Is it always to be placed before the Affirmation?

A. No, for in the following Cases it is put after the Affirmation; as,

1. In

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1. In an Interrogative Sentence, or where a Question is asked; as, *Is John at Home? Are you the Boy? Does he write well?*

2. In an Imperative or commanding Sentence; as, *Burn thou, Read ye, Be not a Slave to Passion.*

3. In a conditional or yielding Sense; as, *Had I read the Book, &c. Were he a bad Man, Had I heard this I would not have been so Complaisant, Had he asked he had obtained.*

4. When *there* comes before the Affirmation; as, *There is Cold in the Ice, There is Heat in the Sun, There is much Good in Friendship, There came a Man to me, There was a Noise, There fell a thousand Men on the Spot.*

5. When *It* is put by Way of Emphasis before the Affirmation; as, *It was John that won the Prize, It was you that lost it, It was Mordaunt who conquer'd, It is the Part of a wise Man to prefer Vertue before Pleasure.*

Sometimes the Name or Substantive is set after the Affirmation, when there are none of the foregoing Considerations;

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ons; as, *Said I, Said he, Then follow'd the General.*

Q. When two of the nine helping Affirmations come before the principal Affirmation, where must the Name be placed?

A. Between the two helping Affirmations; as, *Could he have done it, Could I have gone, Might Thomas have obtained his End.*

Q. Where must the Genitive Case be placed?

A. Always before the Name; as, *The Master's Horse, The King's Garden, Milton's Poems.*

Q. Where are the personal Names to be placed?

A. The foregoing State is to be placed before the Affirmation 'but the following State after the Affirmation or Preposition; as, *I read, I love, We love, Love me, Love us, Hearest Thou, To me, To us, Before me, After us.*

Q. Is the foregoing State of personal Names never placed after the Affirmation?

A. Yes, when a Question is asked in a commanding Sentence, &c. as, *am I?*

It

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Is it I? not Me, Is he there? Hearest Thou?

Q. Is the Word which is the Subject of the Affirmation always a Name or Substantive?

A. No, for any Word or Sentence answering to these Questions *Who is? Does? or Suffers? or What is? Does? or Suffers?* may be the Subject of the Affirmation; as, *The Parson preaches, Who preaches? Answ. The Parson. The Book is read, What is read? The Book.* It may be another Affirmation with *To* before it; as, *To dance is wholesome, To play is delightful, To consider is useful.* Or it may be a whole Sentence; as, *A Life well spent makes old Age Pleasant; What makes old Age Pleasant? A Life well spent. It is the Part of a foolish Boy to love Play and neglect his Books; What is the Part of a foolish Boy? To love Play, &c.*

Q. Must the Affirmation have always a Name after it express'd or understood?

A. When the Action, Posture, Disposition, &c. express'd by the Affirmation

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tion, does not extend to any other Person or Thing, but terminates in the Subject, Person, or Thing acting, it does not then require a Name after it; as, *I grieve, I rejoice, I run, I sit, I stand, I lie; The Tree grows, I am Sick, &c.*

Construction of Qualities.

Q. Where are the Qualities in English usually placed?

A. In English we generally place the Quality before the Name to which it belongs; as, *A good Boy, A good Girl, A good Thing, Good Boys, Good Girls, Good Things, Wicked Men speak wicked Things.*

Unless an Affirmation comes between the Quality and the Name; as, *Happy is the Man, The Man is Happy, Just art thou O God, and righteous are thy Judgments, or God is Just, and his Judgments are Righteous.*

And in Poetry the Quality is often set after the Name, as being more sounding and harmonious; as, *Hail, Bard Divine.*

Q. When

Q. When two or more Qualities come together, where are they to be placed?

A. When there are more Qualities than one joined together, or one Quality with other Words depending on it, they are generally set after the Name; as, *a General both Wise and Valiant; a General very Wise, a General skilful in political and military Matters; but then we likewise say, a wise and valiant General, a very wise General; a skilful General in political and military Matters.*

Q. May a Name have more Qualities than one joined with it?

A. A Name with its Quality is reckoned as one compounded Word (and so is any governing Word, with the Words that depend upon it) whence the Name and Quality so joined, do often take another Quality, and sometimes a third, and so on; as, *A Man, An old Man, A good old Man, a very good old Man, a very learned judicious sober Man.*

Q. Where are the Qualities *A* and *The* to be placed?

A. They

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A. They are generally placed immediately before the Name; as, *A Man, an Arm, A Mountain*: But if there be another Quality, it is usually placed between the *A* and the Name; as, *A good Man, a virtuous Woman, a black Horse*.

Construction of Affirmations.

Q. What is the Construction of the Affirmations?

A. The Affirmation must be of the same Number and Person with the Name of which it affirms any Thing; as, *Peter lives, Men love, I write or do write, Thou writest or dost write, He writes or doth write, We, Ye, and They write or do write*: Not *Peter live, Men loves*, which wou'd be false Grammar.

Q. When two Names of the singular Number come together, what Number must the Affirmation be of?

A. Of the Plural Number, because two Names are as really Plural, as two Hundred, &c. as, *Cicero and Cato*
were

were wise and learned Men, The Man and his Wife are very loving, His Justice and Goodness were great.

If a Name be it self of the singular Number, yet comprehending many Particulars, the Affirmation may be either Singular or Plural, as you please; as, *The Parliament is debating,* or, *The Parliament are debating; The Mob is unruly,* or *The Mob are unruly.*

Q. May two Affirmations come together, without another Word between them?

A. When two Affirmations follow one another, the Particle *To* ought to be set between them; as, *I love to read, I dare fight,* where *To* is understood.

Except one of the two be of the nine helping Affirmations, *Do, Will, Shall, May, Can, &c.* with their past Times, *Did, Wou'd, Shou'd, Might, Cou'd;* add to these, *Let, Bid, Dare, and Help;* and perhaps a few others.

Construction of Particles.

Q. Where are the first Sort of Particles, that shew the Circumstances or Manners of Words, to be placed?

A. They are generally placed before Qualities; as, *Robert was very lucky; Socrates was very wise; Seneca was very rich; Caligula was extreamly voluptuous.* They may be elegantly plac'd before Things; as, *This is the very Horse:* But after Affirmations; as, *Cynthia danced admirably; Plato reason'd well; Cicero spoke eloquently; Marlborough always conquer'd.*

Q. What is the Construction of the second Sort of Particles?

A. This Sort of Particles shewing the State, Relation, or Reference of the other Parts of Speech to each other, are therefore to be placed between the Words whose State, Relation or Dependence they express, such are, *Of, To, For, From, O! By, With, Through, &c.* As in the following Example, *O God! the Memorial of thy Love to the Sons of Men,*

Of Stops or Pauses in Sentences. 147
Men, from the Beginning of the World to this Day, is recorded with Thankfulness in the Hearts of the Righteous.

Q. Where must the third Sort of Particles be placed in Construction?

A. As they are only used in joining Sentences together, they must be placed between the two Propositions or Sentences, which they are intended to unite.



C H A P. II.

Of Stops or Pauses in Sentences.

Q. **W**HAT are the most usual Stops or Pauses in a Sentence?

A. These Five. A Comma (,) A Semicolon (;) A Colon (:) A Period (.) And an Interrogation (?)

Q. What is a Comma?

A. A Comma, is like an inverted c thus (,) and is a Pause or Resting in
H 2 Speech

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Speech, while you may tell one, and is chiefly used to distinguish Names, Affirmations, and the first Sort of Particles [or Adverbs] as, *A good Man, and Learned. A beautiful Woman, Virtuous and Humble. To exhort, To pray. Sooner, or Later, every Body must die.* It is used also to distinguish the Parts of a Sentence; as, *Life is short, and Art is long.*

This Mark is sometimes placed over a Word when a Letter is left out; as, *Lov'd, Fear'd,* for *Loved, Feared,* &c. also *Cou'd, Wou'd, Shou'd,* for *Could, Would, Should,* and here it is called an Apostrophe, (')

Q. What is a Semicolon?

A. A Semicolon is a Comma with a Dot over it thus (;) and requires a Rest or Pause, while you may tell two: And is used to distinguish the Members or Parts of a Sentence; Example, *The Miser enlarges his Desires (as Hell; He is a Gulph without a Bottom; All the Success in the World will never fill him.*

Q. What is a Colon?

A. A Colon

Of Stops or Pauses in Sentences. 149

A. A Colon is two Dots, one over the other, thus, (:) and requires you to pause, while you may tell three; being used when the Sense is perfect, but the Sentence not ended; as, *Conscience and Covetousness are never to be reconciled: Like Fire and Water, they always destroy each other, according to the Predominancy of the Element.*

A Colon is generally used before a Comparative Conjunction in a Similitude; as, *An ill Air may endanger a good Constitution: So may a Place of ill Example endanger a good Man.*

Q. What is a Period?

A. A Period or full Stop marked thus (.) denotes the longest Pause, or while you may tell four, and is set after a Sentence, when it is compleat and fully ended; as, *A good Man can never be miserable, nor a wicked Man Happy.*

Q. What is an Interrogation?

A. An Interrogation marked thus (?) requires as long a Pause as a Period; and is never used but after a Question; as, *We shou'd every Night ask our selves, What Infirmary have We master'd to Day?*

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What Passion opposed? What Temptation resisted? What Virtue acquired?

Q. What other Points or Marks of Distinction are used in Writing?

A. Twelve, viz. 1. Hyphen. 2. Parenthesis. 3. Brackets or Crotchets. 4. Admiration or Exclamation. 5. Irony. 6. Paragraph. 7. Section. 8. Ellipsis. 9. Index. 10. Asterism. 11. Obelisk. 12. Caret.

Q. What is a Hyphen?

A. A Hyphen is a short Line as (-) and is used to join two Words together; as, *Watch-man, Coach-man, Gold-ring*: It is also used when a Word is written Part in one Line, and Part in another.

Q. What is a Parenthesis?

A. A Parenthesis is two crooked Lines thus () including Words or Sentences, not necessary to the Sense of the Passage they are included in, and therefore they may be left out without any Prejudice to the Sense, yet serve to illustrate or explain it; as, *I know that in me (that is, in my Flesh) dwelleth no good Thing. One Man values his Peace above his Honour; another his Honour above*

Of Stops or Pauses in Sentences. 151
above his Safety; and not a few there
are that (provided they may save their
Bodies) never care what becomes of their
Souls.

Q. What are Brackets?

A. Brackets are angular Lines made thus [] and include Words or Sentences of the same Value and Signification with those they are joined to, and which may be used in their stead; sometimes they include an Explanation of what went before; and sometimes something to be explain'd.

Q. What is a Note of Admiration?

A. A Note of Admiration [Wonder] or Exclamation is made thus (!) and is placed after Words expressing some vehement Passion; as, *O the Folly of Men!*

Q. What is Irony?

A. Irony is the using Words in a Sense contrary to their natural Meaning; as when we say, *Such a one is a very honest Fellow*; when we mean a Knave: And as we have as yet no Mark for this Purpose, I think the Note

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of Exclamation inverted, thus, (!) may serve very well, as above.

Q. What is a Paragraph?

A. A Paragraph is thus marked (¶ or ¶) and is used chiefly in the Bible; and denotes the Beginning of a new Subject or Matter.

Q. What is a Section?

A. A Section is thus marked (§) and is used in dividing Chapters into lesser Heads.

Q. What is Ellipsis?

A. Ellipsis or Omission, is when Part of a Word is left out; as, *K--g*
G---ge for *King George*.

Q. What is the Use of the Index or Hand?

A. The Index or Hand, the Fore-Finger pointing thus (☞) signifies that Passage to be very remarkable against which it is placed.

Q. What is the use of the Asterism and Obelisk?

A. The Asterism (*) and Obelisk or Dagger (†) are used to direct to some Note or Remark in the Margin, or at the Foot of the Page. And this is also

Of contracting of Words. 153

so done by Parallel Lines, as (||) and (|||) and sometimes by Letters or Figures included in a Parenthesis thus (a) (1)

Q. What is a Caret?

A. A Caret made thus (^) is used to denote where a Letter or Word left out and writ over is to come in; as,

Evil Communications corrupt ^{good} Manners.



C H A P. III.

*Of Abbreviations or Contracting
of Words.*

Q. **W**HAT do you mean by abbreviating or contracting of Words.

A. Abbreviation of Words, is when a Part (as one or more Letters) of a Word is set for the whole; as in the Examples following.

A. or

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A. or Answ. Answer.

A. B. or B. A. Batchellor of Arts.

Abp. Archbishop.

Acc^t. Accompt or Account.

A. D. Anno Domini, i. e. in the Year of our Lord.

Adm^l. Admiral.

Adm^{rs}. Administrators.

Ag^t. Against.

A. M. Anno Mundi, i. e. in the Year of the World.

A. M. Master of Arts.

A. R. Anna Regina, Queen *Anne*, or Anno Regni in the Year of the Reign.

Ast. P. G. C. Astronomy Professor of *Gresham* College.

Bar^t. Baronet.

B. D. Batchelor of Divinity.

Bp^l. Bishop.

B. V. M. Blessed Virgin *Mary*.

Br. Brother.

C. in Number 100.

Cent. Centum, i. e. an Hundred.

C^{wt}. an Hundred-Weight.

Chap. Chapter.

C. C. C. Corpus Christi College.

Capt.

Of contracting of Words. 155

Cap^t. Captain.

Comp^a. Company.

Col. Colonel.

Coll^r. Collector.

C. S. Custos Sigilli, Keeper of the
- Seals.

C. P. S. Custos Privati Sigilli, Keeper
of the Privy Seal.

Cr. Creditor.

D. Duke.

D. D. Doctor in Divinity.

Dr. Doctor or Debtor.

D^o. or Dit. Ditto, the same.

E. Earl.

Esq; Esquire.

E. g. or Ex. gr. Exempli gratia, i. e.
as for Example.

F. R. S. Fellow of the Royal So-
ciety.

G. R. Georgius Rex, King George.

Hon^{ble}. Honourable.

Id. Idem, the same.

Ibid. Ibidem, in the same Place.

i. e. id est, that is.

J. N. R. J. *Jesus of Nazareth* (Rex
or) King of the *Jews*.

K. King.

K^r.

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K^t. Knight.

K^m. Kingdom.

L. or L^d. Lord.

L. C. J. Lord Chief Justice.

Ld^p. Lordship.

LL. D. Legum Doctor. i. e. Doctor
of Laws.

M. Marquiss.

M. A. Master of Arts.

M. D. Medicinæ Doctor, Doctor of
Physick.

Mr. Master.

M^{rs}. Mistrefs.

Maj^{ty}. Majesty.

M.S. Manuscript.

MSS. Manuscripts.

MS. Memoriae Sacrum, i. e. sacred
to the Memory.

N. B. Nota Bene, Mark well.

N. S. New Style.

O. S. Old Style.

p per, by.

p. Cent. by the Hundred.

P. S. Postscript.

Q. Question or Queen.

q. d. quasi dicat, as if he should say.

R. Rex

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R. Rex King, or Regina Queen.

Rev. Reverend.

R. S. S. Regiæ Societatis Socius,
Fellow of the Royal Society.

S. or St. Saint.

S. T. P. Profeffor of, or Doctor in
Divinity.

Sr. Sir.

S. S. T. P. Sacro-Sanctæ Theologiæ
Profeflor. Profeflor (Doctor) of Di-
vinity.

Sol. Solution.

Ult. Ultimæ the laſt.

v. vide i. e. fee.

viz. videlicet, that is to ſay.

W^p. Worſhip.

W^{pl}. Worſhipful.

Will. or W^m. William.

Of Numeral Letters and Figures.

I. One

II. Two

III. Three

IIII. or IV. Four

V. Five

VI. Six

VII.

8

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VII. Seven	7
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XIII. Thirteen	13
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XV. Fifteen	15
XVI. Sixteen	16
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XVIII. Eighteen	18
XIX. Nineteen	19
XX. Twenty	20
XXX. Thirty	30
XL. Forty	40
L. Fifty	50
LX. Sixty	60
LXX. Seventy	70
LXXX. Eighty	80
XC. Ninety	90
C. One Hundred	100
CC. Two Hundred	200
CCC. Three Hundred	300
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Of Numeral Letters and Figures. 159

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DCCC or IDCCC. Eight Hundred 800

DCCCC or IDCCCC }
Nine Hundred } 900

M or CID. One Thousand 1000

MDCCXXXII. One Thousand }
Seven Hundred Thirty Two } 1732

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—Clio to Strephon, p. 79.

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